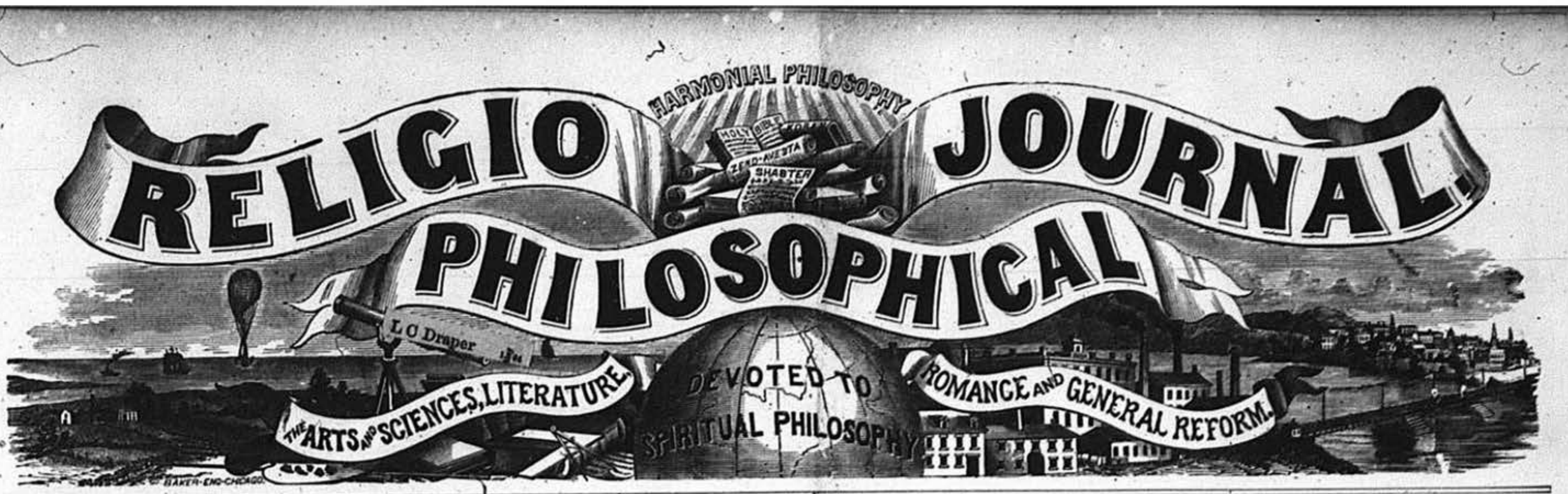

HARMONIAL PHILOSOPHY
RELIGIO-PHILOSOPHICAL JOURNAL.
DEVOTED TO SPIRITUAL PHILOSOPHY
THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XL. CHICAGO, APRIL 3, 1886. No. 6

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio-Philosophical Journal.

SCIENTIFIC THEISM.*

A REVIEW BY PROF. ALEXANDER WILDER.

"But this I do say, and would wish all men to know and lay to heart: that he who discerns nothing but Mechanism in the universe has in the fatalest way missed the secret of the universe altogether."—THOMAS CARLYLE: *On Heroes, Hero-Worship, and the Heroic in History.*

ZOPHAR, THE NAAMATHITE:—"Canst thou by searching find out God? Canst thou find out the Almighty to perfection?"

F. E. ABBOT:—"The infinite and organic life of the universe, *per se*, proves that it is Infinite Wisdom, and Infinite Will—Infinite Beatitude and Infinite Love—Infinite Rectitude and Infinite Holiness—Infinite Wisdom, Goodness, and Power—Infinite Spiritual Person—The living and life-giving God from whom all things proceed."

The treatise upon "Scientific Theism" by Mr. Francis Ellingwood Abbot, is a bold and earnest endeavor to solve the most important question that ever occurs to the human mind. It is presented as the outcome of years of anxious thought, and with the confidence on the part of the author, that it formulates a philosophical revolution. While the elaborate technology employed will to an unfortunate degree obscure his meaning to the common reader, in the closeness of the argument and the admirable clearness of his deductions, will be found every thing almost that the sympathizing reader can desire. He has undertaken by the principle of "Objectivity of Relations together with its correlative and derivative principle of the Perceptive Understanding," to solve the problems of the century, which he enumerates as the theory of Phenomenism *versus* the theory of Noumenism, the theory of Idealistic Evolution *versus* the theory of Realistic Evolution, and the Mechanical theory of Realistic Evolution *versus* the Organic theory of Realistic Evolution. This solution, he declares, must determine and decide that of the problem of Theism, Atheism and Pantheism. Whether we accept or reject the logic, the method and the deductions, we must in candor accord to the writer a just acknowledgment for his skill in treating his subject, his enthusiasm and his careful reasoning. He becomes clearer and clearer as his argument is carried forward, and his discourse is often truly eloquent. He seems to be conscious all the time that his aim is the true one and his method the shortest and most certain.

The foundation of Scientific Theism, he declares to be the Philosophical Scientific Method, and the ground-principle of this method is the infinite intelligibility of the universe, *per se*. Discarding the methods of Kant, Fichte, Schelling, Hegel, and the English school, he propounds the theory of Relationism as the master-key to the true knowing. The antagonism between science and philosophy is really unnatural and injurious in the last degree; for they are the natural complements and allies of each other. He would seek to combine them into one same principle by making the foundation, method, and system of science philosophic, and the foundation, method, and system of philosophy scientific.

Philosophy is intelligently regarded by thinkers as treating of the inmost truths—of things as they are, of causes and their immanency. Science is analytic by its very nature, and treats of apparent facts and law; of effects generally; and as cultivated and promulgated, is entirely alien from every consideration of causality, or intellective perception. Mr. Abbot's method, while thoroughly enamored of the objective methods, nevertheless goes beyond the limitations of the modern school, and aspires to develop a harmony in which science and philosophy shall be as one.

Modern science is defined as consisting of a mass of propositions respecting the facts, laws, order and general constitution of the universe. These "propositions combine the results of universal human experience and reason, from which all elements of personal eccentricity, ignorance and error have been gradually eliminated in the course of ages. When they at last command the unanimous assent of all experts in the subjects to which they relate, they take rank as *Established Scientific Truths*. They are by no means, however, to be regarded necessarily as infallible truths, but as truths which stand unchallenged until the progress of discovery compels a revision, correction and re-establishment of them as still larger truths. "Infallible truths are not for fallible man, and modern science is no more infallible than ancient science; yet science is man's nearest approximation to the absolute truth itself, since it rests on no individual or dubious authority, but on the highest possible authority which the nature of the case permits: namely, the universal experience and reason of mankind, voiced in the unanimous consensus of the competent."

The Scientific Method, by which these established truths have been won, is defined as consisting essentially in three distinct steps: (1) observation and experiment; (2) hypothesis; (3) verification by fresh observation and experiment. It also logically implies a very definite philosophy which it does not stop to prove, but takes for granted and presupposes at every step. Its office is to make known a vast mass of objectively-real relations among subjectively-real things. These things and relations, although undeniably known by consciousness alone, do not, for all that, depend upon consciousness for their existence. "Many of them are known to have existed millions of ages before human consciousness began."

An "objective," or "objectively-real," or "objectively-existent" relation must be understood simply as a relation which subsists in the real universe itself, and is not a mere conception of the human mind. It determines, and is not determined by, the proposition which states it.

The validity of the scientific method, and the objective truth of the results won by its use depend unconditionally upon the truth of the following philosophical presuppositions, which also constitute the universal condition of the possibility of experience itself:

I. An external universe exists *per se*, that is, in complete independence of human consciousness so far as its existence is concerned; and man is merely a part of it and a very subordinate part at that.

II. The universe *per se* is not only knowable but known—known in part, though not in whole.

III. The "what is known" of the universe *per se* is the innumerable relation of things formulated in the propositions of which science consists; consequently these relations objectively exist in the universe *per se*, as that in it which is knowable and known.

The sharp issue is this: Either an external world exists independent of human consciousness, or else all human science is false. The claim of science to be real knowledge of a real and intelligible universe is the voice of the collective experience and reason of mankind. Upon this basis Mr. Abbot therefore, has reared his entire superstructure.

The "theory of phenomenism" he considers as the rut of modern idealism. By this he means the notion that nothing can be known except phenomena and that all these depend for their existence upon individual or human consciousness alone. The universe itself is thus included as being only a mental picture; and reality, existence and being itself are mere forms of relation, without other validity. He vehemently declares this theory "false—root and branch. Even a phenomenon-universe, a universe which is only one in seeming, must have something to represent. This something which it represents is its cause—a noumenon-universe, or a universe which actually exists. He admirably sets forth his meaning by recapitulating the admirable story of "Alice in the Wonderland" where the maiden has the curious experience with the famous and ever-grinning Cheshire cat.

"'I wish you would n't keep appearing and vanishing so suddenly; you make me quite giddy.'

"'All right,' said the cat; and this time it vanished quite slowly, beginning with the end of the tail, and ending with the grin, which remained some time after the rest of it had gone.

"'Well! I 've often seen a cat without a grin,' thought Alice; 'but a grin without a cat! It 's the most curious thing I ever saw in all my life.'"

The attempt to conceive the universe as a *phenomenon without a noumenon*, as a manifestation or appearance only, without a substantial cause, is an attempt to conceive "a grin without a cat."

Sokrates, Plato, Aristotle, and the schools derived from them, entertained no such notion. The Platonic doctrine of Ideas and the Aristotelian theory of Essential Forms, considered relations as objective realities, that were in no sense impressed on objects *a priori* by the act of cognition, but belonged to the things in themselves, and made the things intelligible. Even the *skepsis* had the same purport. The noumenon is intelligible being; the phenomenon is apparent being; and the two are different yet entirely compatible conceptions of the universe *per se*, which is actually known by science. Whatever exists is intelligible, because it is or may be apparent. There exists no "unknowable," Spencer to the contrary notwithstanding. The only "unknowable" is the non-existent. The phenomenon is "that which is apparent," and the noumenon* "that which is knowable or known." They reciprocally contain each other, and are merely different determinations of that which is. The universe is both noumenon and phenomenon, indissolubly one.

All Being is essentially intelligible, and either is or may be, apparent. The known is actually-apparent being; the unknown is potentially-apparent being; the unity of the known and the unknown is Infinite Being, which comprehends them both. The "unknowable" is nothing but "non-being"—the non-existent and the nonsensical.

Of all forms of dogmatism, the most abhorrent to a sound, sane and vigorous intellect is the presumptuous audacity which dares to set up flimsy *a priori* "limits of knowledge." The entire experience of all men in all ages is the foundation of this overwhelmingly-convincing induction, that the unknown is knowable *per se*. Dream as phenomenism may, the fact stands firm, if there is any firmness in modern science and the scientific method, that the universe, *per se*, is independent of man, yet thoroughly knowable by man, as far as man has wit to know it. Make his wit infinite and he would know it all. The *knowable unknown* is one thing; the *known unknowable* is a very different thing. In short the known unknowable is an absolute myth and the agnosticism founded upon it is a parvenu mythology.

Noumenism, the philosophy latent in the modern scientific method, therefore establishes the fundamental principle that self-existent being, whether known or unknown, is absolutely and infinitely knowable; that the universe, *per se*, is intelligible through and through, and transparent to finite thought just so far as finite thought can go.

What, then, is "intelligibility"?

Strictly speaking, nothing is intelligible but relations; and there is no relation except in and with the things of which it is the relation. Things and their relations, though necessarily distinguishable, are absolutely inseparable in being and in thought.

"The understanding or intellect is nothing but the Faculty of Relations." It deals with relations in three distinguishable ways: by intellection; by conception; and by the creation or the free construction of ends and means. The understanding, and not the will, is the true faculty of freedom.

Intelligence is that which either discovers or creates relational systems or constitutions. Its nature is the same in all forms and degrees. The lower animals exhibit rudiments of it; and if man's understanding were infinite, no matter what new faculties were added to it, still it would not cease to be what it is.

What is the unavoidable inference or conclusion from these principles as premises?

This: that *the infinitely-intelligible universe must be likewise infinitely intelligent.* The infinitely-intelligible universe is the self-existent totality of all being, since there is no "other" to which it could possibly owe its existence. That which is self-existent must be self-determined in all its attributes; and it could not possibly determine itself to be intelligible, unless it were likewise intelligent.

So far as experience and reason can go, therefore, the intelligibility or relational system of the universe considered as an effect, must originate in the intelligence or creative understanding of the universe, considered as a cause. This does not mean causation or creation at any particular time, but the eternal self-causation or self-creation which is involved in the reality of the Infinite Being as Eternal Self-Activity, system has no possible origin, even conjecturally, except intelligence; and an infinite system, including alike the known and the unknown, can have no origin except in infinite intelligence. Now, the universe, *per se*, being infinitely intelligible, and also infinitely intelligent, the third truth follows with irresistible certainty, that *the universe, per se, is an infinite self-consciousness.* Thus far, then, we seem to have been led by a very straight path, assuming only the validity of the scientific method and of the philosophical presuppositions logically involved in it, to the momentous result; that the universe, *per se*, is an Infinite Self-conscious Intellect, which, though infinitely removed in degree, is yet essentially identical in kind with the human intellect.

Is the universe a mechanical formation brought into existence by arbitrary fiat, or is it organic?

The immanent relational constitution of the universe, *per se*, is the mode in which the universe-subject, or infinite self-conscious Intellect, thinks and creates and reveals itself as the universe-object, or infinitely-intelligible system of Nature; and, so far as it is yet known, modern physical and psychic science is the knowledge of it. From the side of the finite, science is human discovery; from the side of the infinite, it is divine revelation. There could neither be discovery without revelation nor revelation without discovery; and science thus appears as the intellectual mediator, between the finite and the infinite. The philosophy of science therefore, when at last developed and matured by the universal reason of the race, will be the supreme wisdom of man and of self-evident word of God.

The system of nature, as the unity of all existent things in the all-thing, must be, not only infinitely intelligible, but also absolute-perfect, in every sense of the word. Whatever is imperfect carries in its own imperfection the seed of death. It must at last decay and cease to be. But whatever exists eternally proves its own perfection by the bare fact of its eternity.

So far as man's knowledge goes, the supreme perfection of system is revealed in that system of systems—the organism. All other known systems are immeasurably less perfect than this, because the organism lives and grows. The finite understanding can create innumerable mechanical or artificial systems as means for the enlargement of its own life, but never organic systems as means for the creation of life in itself. But the infinite understanding which creates both the form and the matter of its own constructions, creates organisms, and, rightly interpreted, organisms alone. The infinite self-conscious intellect eternally creates the infinite organisms of Nature. In other words, the universe or subject eternally creates the universe or object. It also creates finite organisms, because even dependent life is likewise, at least in part, a self-sufficient end that realizes itself, in other words, life, whether finite or infinite, is its own justification; you fulfill your "being's end and aim" by living your own life in all genuineness and ideal fullness.

Modern science is rapidly reaching, nay, has almost reached this sublime conception of the universe as a living and growing organism.

Organisms themselves are of countless grades of perfections. In one sense, every organism is perfect which is perfectly adapted to itself and its environment. Yet organisms so adapted, if considered relatively to each other, are more or less perfect as they embrace more or less of the environment in those external relations of their own life which constitute, as it were the actual extension of this life. Hence an organism is higher or more perfect, the more it projects itself into the outer world, and learns to subordinate outer forces to its own uses. Man has no better title to his primacy among animals than the potency and vastness of the combinations (relational systems) by which he has mastered natural forces, and practically annexed to his own being so immense a part of the planet he inhabits.

Now the universe has no environment to master or annex. If, then, it is to be conceived as an organism, it must be conceived as an organism, all of whose life and growth are strictly immanent, and different in important respects from the finite and merely individual organism to which the name is usually confined. The finite organism not only lives, but also dies: it lives by drawing into itself and subordinating to its own uses, that which is not itself,—and it dies at last by its inability to convert, absolutely and permanently, this not-itself to itself. But the infinite organism lives, and dies not; it lives by eternally converting itself as *force* into itself as *form*; and it dies not, because it has no need to convert the not itself into itself—because its eternal self-conservation is its eternal self-creation.

Again, the finite organism reproduces itself only by producing another, which is not itself, yet like itself; the form or relational system abides, but is subject to modification, because the matter changes under the influence of kindred matter in the environment. But the infinite organism reproduces itself at every instant, and does not produce another; its form and its matter are alike eternal.

Again, the finite organism is evolved out of the environment and dissolved back into the environment; but the eternal evolution and dissolution which constitute the life of the infinite organism are absolutely immanent within itself, and do not effect its eternal self-identity.

This conception of the system of nature as an infinite organism is the highest conception which man has yet formed of the immanent relational constitution of the universe, *per se*—his nearest actual reproduction in thought of the infinitely intelligible and absolutely perfect system of universal Being; and it is precisely the conception which modern science is to-day working out in that marvelous discovery of the nineteenth century, the fact of evolution. It is true that the law of evolution is not yet successfully formulated, and that the conception of it has been thus far only imperfectly developed. Neither the formula nor the conception has thus far been philosophically matured in the systems of those who have attempted to philosophize it. In reality, the greatest battle of modern thought turns on the further and profounder determination of the concept of evolution, and this turns on the determination of the concept of the immanent relational constitution of the universe *per se*.

"It is my deep conviction," Mr. Abbot declares, "that the final issue of the battle will be the permanent and universally recognized establishment of the conception of the System of Nature as an infinite organism. Science has not yet reached the fulness of this conception, but it lies implicit in the scientific method as the flower lies implicit in the bud; and whenever it shall have become explicit, science will have become philosophy itself."

The notion of "God's coming to consciousness in Man," if it means that no Infinite Self-Conscious Intellect existed before man appeared, arises from non-perception of the great principles already explained; namely, that an infinitely intelligible system, as a strictly intellectual effect, can have no origin but an infinite creative understanding, as its strictly intellectual cause; and that if infinite intelligibility and infinite intelligence co-exist as eternal attributes in one sole and self-caused existence, as they must in the universe of Being, then that universe must be an infinite subject-object, or Infinite Self-Consciousness. No more can be evolved than is already involved; the conscious could not possibly originate in the unconscious.

The statement that "God exists outside of space and time," is a double-barreled contradiction in terms; for the word "exists," a verb of present tense, presupposes the very time which the expression "outside of time" denies, while the words "exist outside" presuppose the very space which the phrase "outside of space" denies. All existence as necessarily presupposes time as all matter necessarily presupposes space. The statement, if it had any conceivable meaning would affirm absolute atheism and absolute acosmism; for since God and the universe are one, it would deny all real existence to both in denying it of either. To claim, then, that "God exists outside of space and time," is, on any hypothesis, at least to banish God from the universe altogether, and condemn man to be, in the most literal sense "without God in the world."

The conception of evolution is at least as old as Aristotle, who taught that transition from that which is not yet to that which is—or development—was the only reality. Prior to Darwin, the most influential form of the development theory was that of Idealistic Evolution, the evolution of the universe as a phenomenal representation, not as a noumenal fact. But idealism never dares to be strictly logical. It never dares march straight from its premise in the Cartesian "I think and therefore am," to its only logical conclusion in solipsism or absolute egoism, with the exclusion of an individual personality. Even Schopenhauer, who starts off so boldly in his declaration: "The world is my representation," shows his timid inconsistency in the very same sentence, admits the existence of other thinkers, infers a world from which escape is the one thing needful, and thus lands us in an intellectual pessimistic quagmire to which his halting idealism has been the guiding will-of-the-wisp. A dialogue between two solipsists, each conceiving the other to be merely a "thing in his dream," would be the very climax of the comical.

The whole plausibility of Idealism lies in assumption of its unscientific "first fact." The Idealist begins with his individual consciousness alone as the only certain or indubitable datum, while science begins with universal human consciousness and the universe it has discovered. To-day, if science can establish anything it has established the principle of Realistic Evolution, to the complete overthrow of the principles of Idealistic Evolution; and scientific realism treats the evolution of the universe, not as a fact merely phenomenal, but as a fact which is at once both phenomenal and noumenal.

Two possible views of universal realistic evolution present themselves for consideration; namely, the mechanical and the organic. The former considers the universe a machine and seeks to explain it on simply mechanical principles; the other conceives of it as an organism and seeks to explain it on organic principles. The eternal conflict of ideas by which all intellectual progress is effected, centres on the struggle between these two. It is shown that the mechanical theory covers only part of the facts, while the organic theory covers them all. The mechanical theory denies that the system of Nature is perfect, and heaps up proofs of its imperfection in the existence of evil; the organic theory affirms that the system of Nature is perfect within the limits of possibility, and claims that the existence of evil results from the absolute conditions and logical necessities of finite existence as such, and therefore does not prove any avoidable or real imperfection in the system of Nature.

The search for the One in the Many and the Many in the One, has been from antiquity the essential task of philosophy; and our author takes the opportunity to assert that no idea ever has been found or will be which shall absolutely reconcile the many and the one except the idea of the organism itself. The facts that are of the supreme interest to philosophy, and are deeply inwrought into the warp and woof of the universe, the idea of the machine, the mechanical creation, will never cover. The old distinction of Nature as "organic and inorganic," has become utterly discredited and outgrown. The fence is down. The universe is either wholly organic or inorganic—a machine or living organism. The conflict of opinion in regard to this is fought everywhere except where human thought is swamped in brute existence.

Both Herbert Spencer and Haeckel adhere to the old fashioned, dualistic, supernatural and really mechanical teleology of the Calvinistic or of the Paley school. Their philosophy is moving into the past. A machine logically implies a mechanic—a machine here and a divine Master Mechanic there; and then the denial of teleology, the theory of design and ends, unmakes it as philosophy altogether. The only Monism which is logically possible is teleological all the way through; and Monistic Teleology, the organic theory of evolution is the heir of the future.

The God of science is manifest in the fact that the whole universe of being is instinct with an infinitely intelligible and infinitely intelligent energy, working actively in every

(Continued on Eighth Page.)

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* Scientific Theism. By Francis Ellingwood Abbot, Ph. D. Boston: Little, Brown & Co. Price, $2.00.

* *Noumenon* is from the Greek NOUS, the interior soul, the intuitive or over-standing intellect. The Supreme Being is called *nous*, also the higher intellect in man. *Noumena* are facts which only the intellect apprehends.

For the Religio-Philosophical Journal.

The Contrasts Between the Mortal Body and the Spiritual Body.

With Some Practical Deductions Drawn Therefrom.

BY ALFRED ANDREWS.

"There is a natural (material) body and there is a spiritual body," said one of old, and very many in later times have proved these words to be true; I shall, therefore, not stop now to prove that there is a spiritual body, but maintain that if the human mind exists after the death of the mortal body, as I endeavored to prove in a former article, it must necessarily have a body for its occupation and use in the new state of being.

The members of the spiritual body are the same as those of the mortal body. The shape and size are quite similar, with slight modifications which will be explained later on. The appearance is different in many respects, but not so much as to change the likeness. As the spirit body is made up principally of very refined particles of matter, like the nerve force or emanations of the mortal body, it must necessarily be very much more refined in appearance and structure.

The appearance is modified greatly by the moral condition of the soul or spirit, and this is indicated largely by colors and shades, light being symbolical of goodness and darkness of evil. These colors and shades range all the way from very black, like "thick darkness that can be felt," to a brilliant white, far above the glory of the sun. There is wonderful truth in the saying "they shall be thrust into outer darkness"—thrust out by the inevitable laws of universal attraction and repulsion that never change, bringing like things together and separating those which are unlike.

The soul is forced irresistibly to that bar of judgment: Conscience, the vicegerent of God, and Memory, that opens the "book of life"; before these, it assumes its true color, as a reflection in a mirror, and is thus brought under the pressure of sorrow and suffering, to repentance. Then, with the earnest desire of the repentant soul for a change, this unvarying law will surely attract it to higher and better conditions and draw to its aid those who are ever ready to render the desired assistance. Evil thoughts, desires and acts cause stains or blemishes upon the soul; these cannot be hidden, but are revealed in the Spirit-world in the features, form, garments, and surrounding of the spirit. What a contrast this to mortal life, where vice and wickedness are often concealed by a handsome face or form, and rich attire.

This soul or spirit darkness is largely subjective, being caused by the individual's own internal condition, and such may be said to radiate darkness, according to their moral status. Those who are in a high moral state cannot be in darkness, because they, according to the same law, radiate light or brightness. As the penitent soul makes a sincere effort toward better things the darkness begins to dissipate, and owing to continued efforts to reform, the colors assume a violet or bluish cast; violet or dark blue being symbolical of repentance. As the spirit progresses in goodness and wisdom by earnest efforts in doing good, the colors gradually change to a golden yellow, and ultimately to a brightness that is too dazzling for mortals or dark spirits to look upon. It requires much study and great skill to be able to tell accurately the exact character of individuals by the almost numberless combinations of colors and shades that radiate from spiritual beings.

The moral status of the spirit is also indicated in other ways besides colors. A spirit who has little or no spirituality—that is, who has no high aspirations, or is full of low desires, appears thin and shrunk in form, like a half-starved miser; but persistent efforts in good deeds will cause the form to fill out and assume a beautiful appearance. As excess of any kind, and also certain immoral practices, affect injuriously the moral body, so also they affect the spirit body,—appearing sometimes as deformities, or excrescences, or sores that are a loathing and burden to the spirit. All immoral practices of whatever kind leave a stain upon the spirit body that cannot be hidden, but must be eradicated by painful effort. To have a handsome spirit body one must feed on goodness, both in the material and spiritual world. Thus we see that the moral principle affects largely the appearance of the spirit-body.

The appearance is also modified by the affectional nature. One full of love and sympathy toward fellow beings appears attractive and warm, and has glowing colors; while the merely intellectual or indifferent being without affection appears repulsive, leaden gray in color, and cold like an iceberg.

The normal appearance as to age is neither very old nor very young; what would correspond to about thirty years in mortal life. The physical imperfections of the mortal body do not appear in the spirit body, which is perfect in shape and members, and will clothe itself with a complete material garb while in mortal life if there are no impediments to prevent. The loss of a limb or the crippling of the mortal body does not affect the spirit body. A spirit may, when manifesting, assume temporarily some imperfections for the sake of identification, but they do not inhere in the spirit body. Any excessively abnormal condition of the mortal body, like extreme leanness or fatness, being an imperfection, will not appear in the spirit body unless they are brought on by immoral conduct.

The uses of the spirit body are quite similar to those of the mortal body: First, as to its being the garment or habitation for the soul or spirit; secondly, as the sole means through which it manifests itself to the universe outside of itself; thirdly, as the instrument by which it manipulates substance or matter. The bodies of all human beings, mortal or spiritual, and animals, etc., seem to be used to some extent as refining mills to refine and sublimate matter or substance for use on a higher plane of being, and a refuse to be used on a lower plane.

Let us now look at the composition or plan of construction of the spirit body, and that may give us a clue to its interior organism, and also to the construction and maintenance of the physical body. At the beginning of earth life the germ of spirit that seeks an embodiment is attracted to favorable pre-natal conditions, and securing a hold upon suitable material, begins to construct a habitation fitted for its use. As, however, matter can only be held in place by the constant application of spirit force, so the material body is constructed and maintained only as the spirit body is evolved and operative. The spirit force which is constantly in operation during earthly life draws or attracts material or substance of various kinds to form additional structure, or to supply the continual waste. When material is used for the needs of the physical body, the spirit appropriates the spiritual part for the use of the spiritual body which permeates the mortal body, and thus they move on together during earthly life. All material substance of whatever kind is permeated by a very much more refined or spiritual substance. By this we see that if we eat food that has a greater amount of the higher spiritual elements, we more fully nourish the spirit body.

Most of the imperfections and ailments or diseases of the physical body are caused by the inappropriate material furnished, or too much or too little material, or by some obstacle that the spirit force cannot overcome. This will explain the philosophy of magnetic healing, which is principally a restoration of the spirit force, or a means of assisting it to remove obstacles to its full operation.

The organs of the physical body must be adapted to their use, or to the kind of material needed for its maintenance. Just so with the organs of the spirit body. As the spirit body is sustained by very much finer substance than the material body is, so it may not need certain organs that the physical body needs. For example: if we could live in this life by breathing only, what need of a stomach and other internal organs? There are plants and animals that live, either on a coarser or on a finer material, but they all have organs adapted to their sustenance; therefore, if the spirit body in the Spirit-world is sustained on very refined substance—viz., by breathing a spiritual atmosphere, what need of such internal organs as could only be used for very much coarser material? All the internal organs that are needed for a spiritual use appertain to the spirit body; all others are discarded with the mortal body. We see this exemplified in a small degree in the development of the tadpole to the frog, and the caterpillar to the butterfly. The Spirit world is the realm of spiritual forces, or mental or will power, and a spirit uses physical things only as they are necessary, as a secondary means, to manipulate matter on the physical plane. The nervous system of the mortal body is the one nearest like the spirit body, for that system is the particular home of the spirit force in the mortal body.

In the procreative organs these principles obtain as elsewhere. The procreative organs on the physical plane have a two-fold purpose: a combination of a physical and a spiritual use; the physical to furnish the basis for the physical body and perhaps to supply some occult substance or force, not yet understood, for use on the material plane; and a higher and spiritual use little known to mortals. The spirit body, on account of its inherent immortality, when once begun, goes on to maturity, either on the material or spiritual plane. Therefore all children grow to maturity in spirit-life, when prevented by death from maturing on the physical plane; even when forced from the physical plane when in embryo. When the immortal spiritual principle begins a work, as at conception, it is carried on to perfection in spite of all obstacles, either in the material or Spirit-world. Of what vital import is this fact to parents, and how necessary it is that they should beware of tampering with these immutable laws, lest they be confronted in the future life with results of which they will be greatly ashamed.

The spirit body is maintained in a manner somewhat similar to the physical body; that is, by receiving sustenance adapted to its use, and after assimilation, discarding the refuse in a manner analogous to the emanations from the surface of the physical body. The manner of receiving is principally by breathing; but refined essences, such as perfumes and the spiritual part of the finer fruits can be appropriated to sustain and refresh the spirit body. Rest, or a kind of dreamy unconsciousness is indulged in as often as required, but the need of rest varies according to the condition or progression of the spirit. The young, and the spirit who has just entered the Spirit world, need more rest than those who have been long in spirit-life. Beautiful sights and sounds of all kinds contribute to the spirit's comfort and growth. Agreeable social contact and the sympathy of loving natures contribute much to the spirit's progress. How often in earth life the feast of beautiful sights or music, enjoyed amidst the company of congenial souls, sustains and refreshes the weary mortal and spurs him on to renewed efforts or toil. Just so in spirit-life, similar causes produce similar effects. Refined spirit electricity and magnetism are of the utmost importance in spirit-life, being the vitally essential elements in the spirit economy, and sustain to a great extent the spirit body. These are the most universal, abundant and useful elements of the Spirit-world.

The movements or motions of the spirit body are in many respects similar to the mortal body, with this marked exception: the degree or rate of speed is wonderfully accelerated, but in keeping with the rate of motion of all spirit-life in the Spirit-world. The size of atoms and molecules of spirit (so to speak), and the rate of motion correspond in spirit-life as they do in material life. In the material world, the largest atoms or molecules, like rock or minerals, have the slowest motions; as we ascend the scale of life, the vegetable atoms or molecules are smaller and the motion quicker; so on with animal life, until we come to the human nerve and spirit force which has atoms and motions too small and swift to measure. We have the same gradations in earth, water, air and electricity. Now, if we carry this correspondence or gradation of size of atoms and rate of motion into the Spirit-world or spirit-life, we shall begin to understand something of the motions or rate of speed of the Spirit-world or spirit body. This is the principal reason why we cannot see or feel or sense a spirit, or things in the Spirit-world. There are motions made in the physical world so quick that we cannot see or feel them. The reason we do not see air or electricity is, that the particles are so small and move so quickly that the physical eye cannot perceive them. Just so with all spirit motions; they are too quick, or the vibrations of the atoms are too rapid for the physical senses to perceive. When under favorable conditions a spirit can load down, as it were, his spirit body with matter,—that is, slacken the motions or vibrations,—a mortal can perceive him by either sight or touch. Those who have felt the touch of spirit hands testify to the quickness of the motions. A spirit can more easily affect the brain or mind of a mortal than any other part, for the reason that the motions or vibrations of brain atoms or mind come nearer to the speed of spirit motions. Hence the comparative ease with which spirits can impress mortals through the brain or mind.

In one sense the whole universe seems to be a mighty machine with infinite gradations of size of atoms or molecules and numberless rates of motions; and by means of all these infinitely innumerable combinations the whole phenomena of life become manifest. From this we see how one kind of matter can permeate or pass through other kinds; either by having so much greater speed as not to disturb the much slower molecular attraction, or by passing through the unseen interstices, as air through water, etc. Thought force, being one of the finest and quickest of all forces, can pass through anything with almost infinite rapidity. Will-power seems to be the hand-maid of thought in many of its operations and is used mostly in the Spirit-world for the locomotion of the spirit body which can be moved with great rapidity if necessary. Currents of electricity and magnetism are used largely in traveling.

The occupations or employments of spirits are as various as their desires or characters. This will bring us to consider their locations and surroundings, and will also show us an apparent difference in the weight or density of the spirit body according to its location. One object of earth life seems to be to learn to control or dominate matter, or to rise above material things. In the beginning of this life the spirit is buried in matter and must learn to work its way out or rise above it. Now, desire or aspiration have to do largely with this process. If during earth life the mortal is continually seeking to gratify the lowest desires or the animal nature, he does not grow spiritually, and at death his spirit will gravitate to, or remain among earthly things, because his desires are all among such things and his spirit body is too dense or heavy to leave the earth. A spirit can elevate himself only by high aspirations and good deeds; these will help to refine or sublimate the spirit body, and when this is done he can rise to higher states of being. This is according to the law that the moral principle modifies greatly the spirit body; and its appearance or aspect is a sure indication of the character of the soul or spirit. This will also explain the term, "earth bound spirits." They cannot leave the earth any more than a lump of gold can fly off into the atmosphere, until the refining fires of suffering and the continued efforts to make amends for the evil done, shall refine their spirits as the intense heat refines or sublimates gold.

Thus the miser gravitates to his hoard; the drunkard to the dram shop; the licentious person to haunts of vice; and all spirits to whatever their strongest desires draw them, and all must remain among such scenes until they become disgusted with themselves, as they certainly will sooner or later, and then they will aspire to better things; for it is an inherent principle of spirit to rise as soon as it can shake off or get free from the load of matter.

Thus the refining fires of suffering or reform begin to burn and to refine the soul by a slow but sure process; the working out of its own salvation, and by striving in all possible ways to help others as well as to help itself. By these things we see that many spirits are in a state of undevelopment and unrest; imprisoned in their own darkness or the clogs of matter,—the spirit body partaking of the character of the soul or spirit; but when they begin to mount upward by striving earnestly for improvement, and by following in the path of duty, they go on in the line of continual progression; and the body shares with the spirit in all the changes that take place as they move on to higher planes of being.

CLAIRVOYANCE.

Its Nature Examined.

To the Editor of the Religio-Philosophical Journal:

Much has been written and said on this subject by persons presuming to know all about it, who were not themselves clairvoyants; and through the vehicle of the daily press much has been done and is still being done to smirch with the filth of trickery, deception and fraud this God-given soul-prerogative of man, in placing under that head the fortune-telling mysteries of "love, courtship, marriage and business."

Clairvoyance is the French word for *clear-seeing*—seeing things as they really are—not a "mirage upon the mirror of the spiritual element," as P. H. C. in the RELIGIO-PHILOSOPHICAL JOURNAL of February 20th would have us believe.

Were he a clairvoyant, he would not confound a clairvoyant with a psychological sensitive, who can be made "to see an orange where there is only a stone or potato"; who, he says, does not see with his natural eye, but with a spiritual eye, with the reflection of the operator's own mind or mentality." P. H. C. has in this sentence presented two fatal errors in his attempt to philosophize on this subject and relate it to clairvoyance.

1st. The "natural" or physical eye itself does not see—it is merely an instrument of sight. This I fully explained some fourteen years ago in the columns of the RELIGIO-PHILOSOPHICAL JOURNAL under the head of Sight, Seeing or Clairvoyance.

2nd. An impression of mind on mind can never be sight in any sense of the word as we understand it, or as defined by lexicographers. Again, a mirage is not a misrepresentation, but a representation of an actuality reflected upon some atmospheric atoms forming there a picture of a fact. What has the blundering stupidity of certain witnesses; the studied efforts and contumacious practices of lawyers "to make the black appear the whiter side"; or the personal prejudices or antipathies of judges to do with the subject of clairvoyance? True they may be either self-psychologized, or psychologized by others; but psychology is no more clairvoyance than is the infant a man of letters and of giant intellect.

There has been of late altogether too much done by would-be scientists and advocates of old-school systems of medical practice to attempt to belittle clairvoyance, and to make it to appear unreliable, making themselves "appear wise above what is written," and I would here respectfully request all such, before writing further on the subject "to know whereof they speak."

If they are not clairvoyants, in the true sense of the word, how can they clearly discern the facts to enable them to present them distinctly to others?

But herein lies their error. They generally confound psychological impressions with clairvoyance; or assume the more unreasonable ground that one who is clairvoyant in some given direction must see equally well in every direction, or that clairvoyance is a failure.

Clairvoyance is soul-seeing. No mortal or spirit, save the Infinite, All-pervading Spirit, possesses unlimited knowledge. Because a child has learned the alphabet we have no right to insist that it shall be versed in the principles of notation before its mind has been developed in that direction. The mind may be clairvoyant in reading disease and not in other directions. It will then see the conditions of the body as they are when those clairvoyant powers are in operation. Now attempt to change the direction of those forces and you are taking the needle away from the polar star of truth and will cause a deflection, so to speak.

Suppose the clairvoyant power has been developed in some other direction and you ask the subject to examine a diseased body. Immediately all is changed. You have ushered the mind into a new channel, and ask it, without preparation, to give you the solution of a problem in mathematics with which it is entirely unfamiliar. Now while it may see things distinctly as the child, who can only read the primer, can see the numbers in a given problem, yet it can not explain the meaning of what it has not been educated to understand; and this may explain some of the so-called failures in clairvoyant examinations. This applies to individual clairvoyance. In spiritual clairvoyance it is somewhat different. The medium is clairvoyant at second hand. In other words—the controlling spirit sees and gives the vision through the medium. This control is clairvoyant also in certain directions, and may be "true as the needle to the pole" in those directions. You now demand of the medium something in another direction. Do you see what this involves? Either the control must travel on new ground, or some other spirit educated, or we should say, fitted by the natural state of their mind to work in that direction, must take control of a new instrument and attempt, as best they may, to answer your question through a medium to whom their influence is strange.

It is, many times, through these unreasonable demands made upon mediums that sitters fail to get satisfaction and are led to denounce genuine mediums as frauds and impostors.

When the true principles of psychic force, clairvoyance and spirit intercourse are more definitely defined, and more clearly understood, we shall hear less of the failures and more of the facts relating to the development of the interior soul powers of being.

In an article in reply to certain criticisms on clairvoyance, which was published in the RELIGIO-PHILOSOPHICAL JOURNAL about a year and a half since, I clearly stated the possible sources of error in clairvoyant examinations of disease, to which I would refer those seeking for light in that direction. And while I positively reject "infallibility," either in clairvoyance or religion, I still claim that in the field in which it is developed clairvoyance makes less mistakes than externally educated science; and when the two go hand in hand, as with Edison for instance, science becomes largely enriched with the clairvoyant unfolding of hidden truth.

Permit me in conclusion to make a personal statement. Since 1850 I have been before the public as a medical clairvoyant; a portion of the time examining from 20 to 30 patients daily (previous to my getting injured in a railway accident in 1872), and I now openly challenge the opponents to Spiritualism, and those who are harping upon the unreliability of clairvoyance to find among the thousands thus examined from all parts of the country and nearly every State in the Union as well as Canada and Ireland, in person or by letter and lock of hair, ten among them all who will say that I did not completely describe their case, and in most cases affect cures or greatly benefit them after other help had failed. Since my injury my powers have not always been as clear as before, and for that reason I have made no effort to enlarge my business in that direction, and have devoted much of my time to metallurgy and mining; asking in all cases now for a description of the case before prescribing, which for years before, I would not listen to from any one, but would give it correctly to them.

Now comes an illustration relative to turning the clairvoyant power into another channel. When I changed to mining operations, I would often sit to see what I could discover in that direction. In this my medical advisers would not help me, and I could only get glimpses of something without certainty until I had studied the formation of the rocks in the camp I was working in, and had explored the locality thoroughly enough with pick and spade to understand something of the problem, then I had other instructors come who directed me where to dig to find a true fissure vein entirely hidden to 30 feet below the surface. This schooling and this preparation took years to accomplish the work of enabling me to see in this new direction, and even now, after some seven or eight years devotion to the work, I am really but a scholar in a primary class yet, and while those who expected a clairvoyant should be always loaded and ready to go off on any subject when required have turned their backs on me, I have been quietly adding the graces of wisdom to knowledge, and am still pursuing my investigation with promising prospects of success in the near future.

D. P. KAYNER, M. D.

Salida, Colo.

Experiences with Charles H. Foster.

A writer in the *New York Mirror* gives an interesting account of her experiences with Charles H. Foster, from which we quote the following:

On the way there Mr. Baker said he had been sending money to Mexico or Texas—I don't remember now exactly which—in order that the graves of two sisters might be properly cared for, and he felt anxious to know how the work had been done. "I think I'll ask the spirits about that business," said Mr. Baker, as we entered the apartments of the seer.

"I am under powerful control," said Charley. "You can send me in mesmeric fashion to any place this morning."

Baker wrote on a slip of paper, "Learn if the Armstrongs are faithful to their trust."

Foster said, "I see two lovely graves, on which cactus is growing. They are well fenced in, carefully weeded and properly tended. Rest assured those people are earning their money."

He then turned to me: "You have two children in the spirit-land, Mrs. ——."

I had lost no child then, but I put on a sorrowful look, that I might, as I thought, lead my informant further astray.

"Yes, Mrs. ——, you have lost two children, both before they reached the age of six months."

"How do you know the little spirits you see are those of my children, Mr. Foster?"

"Because I see a deep shade of heliotrope color emanating from every outline of your person, and the spirits who come to you of your own family radiate that same color; the depth or faintness of that hue denotes the nearness of relationship. From these two infant spirits there comes the exact shade I see about you. I know they are your children. With them is a guardian angel—a woman who on this earth was as pure and good as it is given to mortals to be. She has the care of your babies and she is your guardian spirit. She will write her name," and seizing a pencil Foster wrote Mary Giddings, the name of an aunt some twelve years dead, of whom I had never thought during this séance.

"Will Mary Giddings write the names of my children?" I asked.

Quick as a flash Charley wrote:

"Philip West and Sarah Francis."

The names were those of a baby brother and sister—twins—who were my mother's first children, born three years before I was. I never thought of the little lives that had dawned and faded years before my day had begun—though, of course, in my childhood I had been told of the brother and sister who had lived but six fleeting months.

To each one of us Mr. Foster gave startling proofs of his ability, and finally Dolly said:

"You have told us some wonderful things of the past and present—can you not tell us of the future?"

Charley looked dreamily around and with a good natured laugh answered:

"You have got a very unpleasant event hanging over you in the near future, Mr. Baker; and you, Dolly, have got a serious and equally unpleasant one in the more remote future, and by your misfortune, Dolly, this lady," pointing to me, "will benefit."

Oh! I treasured up that prediction, being completely infatuated by the strange details of the afternoon. Then we took leave of our very hospitable host, and slowly we three walked to my home on Fifteenth street. A man was at the gate, who, at our entrance, eyed Mr. Baker greedily, tapped him on the shoulder and served a warrant in some action, brought by a partner in business at the Opera House. That night Lewis Baker slept in Ludlow-street Jail, and the unpleasantness predicted fairly began. Dolly stayed around New York for a month or so more, got an engagement in New Orleans, and started by steamer to fill it. On board ship he tumbled down a hatchway, broke one of his legs, and was taken to the hospital on his arrival. While the good Sisters were nursing him to health I wrote him a long and full account of everything in New York calculated to interest a man in his disabled condition.

Dolly one day went to Mr. Knapp, editor of the St. Louis *Republican*, and gave him one of my invigorating letters to read as a specimen of the treatment he was receiving. I got an offer, by the next mail, to go on that paper as New York correspondent. So the prediction was completely fulfilled. I benefited by Dolly's misfortune.

In all the ensuing years I kept up an intimate friendship with Foster, and I add my testimony to that of princes and wise men. He was a marvelous man.

Husbands and Lovers.

Many a woman sighs and weeps in secret because the husband of her youth has ceased to pay her the attentions of a lover. He coolly lets her pick up her own handkerchief, stalks stiffly out of the door before her, and lets her risk all sorts of disasters by clambering out of a double wagon unassisted. Now we don't propose to excuse men for any such unpardonable lapses; but it is a fact that the majority of women cease to grow in attractiveness, or—to speak botanically—cease to put forth new buds of promised loveliness to challenge their husband's perennial adoration; and the perverse creatures cease to cast admiring glances at the old plant which has dropped its blossoms. Do you see the remedy, neglected wife? Treat yourself as you treat your plants. You give them fresh air and sunshine, fresh soil and more room for the advancing roots to grow in; give yourself more opportunities and room for mental growth and the cultivation of personal graces. Maybe it's too bad, but you can't blame a man much for not continuing to smile perpetually at the remembrance of honey tasted long ago. You must yield a present sweetness, and a promise of plenty in the future.—*Ex.*

A HAUNTED HOUSE.

Mysterious Movements of Ghosts Where a Young Lady was Murdered.

The excitement caused here by the mysterious movements of the Mattock ghost has hardly died away when the fears of the superstitious are again aroused by the reappearance of uncanny spirits in the famous haunted Hammond homestead, on the Wareham road. Supernatural appearances were first observed here three years ago by a party of school children who daily passed the house. They reported seeing each day as they passed the place a young and remarkably fine-looking lady, dressed entirely in black, rush from the old house, closely pursued by a man who held a club. Just as the lady reached the door she would turn, and facing the man, kneel down and clasp her hands as if begging for mercy. The villain would take no notice of her supplication, and, standing over her, would swing the club about in the air, and bring it down with terrific force upon her defenseless head, knocking her senseless to the ground. He would then quickly gather the body up in his arms and hasten with it to the cellar. Immediately upon their disappearing from view most horrible and heart-rending cries would be heard as though issuing from a hundred female throats, continuing a short time, and then all would be quiet. The children would observe this transfixed to the spot, and would rush home and tell of the sights they witnessed. A party of investigation was formed to visit the spot in the night. They hid in the woods and waited. After a time the house was suddenly illuminated, and it seemed that the deserted old farm house was as suddenly peopled with a company of ladies and gentlemen, and they were passing and repassing before the windows as if in the height of a merry-making. Then the scene above described as seen by the children at twilight was again enacted, and the wildest kind of excitement prevailed among the occupants of the house. Wild shrieks, unearthly and long prolonged, and then as suddenly as the place was illuminated it would be enveloped in darkness. In the course of an hour it would light up again, and the shrieking, etc., would be heard again, finally dying down and the lights expiring.

The theory then given for these remarkable phenomena was that many years ago a young woman was foully murdered there, and her body was found in the cellar, and that it was never discovered who her assailant was. One man who saw this spectacle was so thoroughly scared that he found to his consternation the next morning that his hair had turned white, and he immediately signed the pledge, and advised all who would investigate to keep away, to be warned by the judgment visited him to never seek to learn too much of things supernatural. Recently dwellers near the house report a return of the phenomena. The appearances will be investigated by the New Boston Society for Psychical Research.—*Middleboro, Mass., Correspondence of St. Louis Globe-Democrat.*

Gov. Robinson says Massachusetts has spent $18,000,000 in soldiers' aid since 1861.

Horsford's Acid Phosphate.

INCOMPARABLE IN SICK HEADACHE.

DR. FRED HORNER, Jr., Salem, Va., says: "To relieve the indigestion and so-called sick headache, and mental depression incident to certain stages of rheumatism, it is incomparable."

Woman and the Household.

BY HESTER M. POOLE.

[106 West 29th Street, New York.]

ONE BY ONE.

One by one the sands are flowing,
One by one the moments fall;
Some are coming, some are going,
Do not strive to grasp them all.

One by one thy duties wait thee,
Let thy whole strength go to each;
Let no future dreams elate thee,
Learn thou first what these can teach.

One by one, bright gifts from Heaven,—
Joys are sent to thee below,
Take them readily when given,
Ready, too, to let them go.

One by one thy griefs shall meet thee,
Do not fear an armed band,
One will fade as others greet thee,
Shadows passing through the land.

Every hour that fleets so slowly
Has its task to do or bear,
Luminous the crown and holy,
When each gem is set with care.

Do not linger with regretting,
Or for passing hours despond;
Nor, the daily toil forgetting,
Look too eagerly beyond.

Hours are golden links; God's token
Reaching heaven; but one by one
Take them, lest the chain be broken
Ere the pilgrimage be done.

Adelaide A. Proctor.

Mrs. Ewing, the eminent Professor of Domestic Economy of the Iowa Agricultural College, is to give a course of lectures on cookery at the Summer School at Monteagle, Tenn., during the summer.

Maharanee Surnomoyee, a generous Hindu lady in Calcutta, has given $75,000 to found a Hall of residence for native women students of medicine. The government has contributed ground for the building.

Rev. Miss Hughes, a bright mulatto girl, was among the preachers ordained recently to the ministry of the Methodist church in North Carolina.

Miss Millicent Shinn, editor of the *Overland Monthly*, formerly edited by Bret Harte, kept the magazine alive for several years, until the millionaire Senator Stanford endowed it in memory of his son.

There are eight women practicing in Paris. The first to take her degree was Mme. Madeline Brés. She received her M. D., and Rosa Bonheur the cross of the Legion of Honor by the liberality of the Empress Eugenie, in the absence of Napoleon III. Mme. Brés not only attends to a large practice, but writes a good deal on health subjects, and is regularly salaried physician at the Chatelet Theatre.

Queen Eleanor's cross at Waltham, England, is to be restored. It is in memory of the celebrated Queen of Edward I., who accompanied her husband to Palestine, and sucked the poison from a dagger-wound in his arm. She was the mother of the first English Prince of Wales.

Miss Anne Whitney has finished an ideal statue of Leif, the Norse Viking, who is supposed to have visited the shores of New England in the year 1000. James Jackson Jarves, the art critic, says that it is, without exception, the finest creation of any American sculptor. It is to be placed on Commonwealth avenue, Boston.

TRUE COURAGE.

When a mutiny occurred on the deck of the Thayer, a ship bound to New York, from Manilla, the wife of Capt. Clarke saved his life and also saved the ship. The Captain was stabbed and left for dead, but managed to crawl to the cabin. He said to a reporter, on landing: "If it had not been for my wife every soul on the ship would have been lost. When my left lung was protruding through my side and I was faint from loss of blood, she kept saying, 'Don't faint,' and encouraging me to fire at the Malays through the skylight. All this time she was dressing my wounds, and was as bold as a lioness"....

"When asked about her experience in the affair, Mrs. Clarke said: 'Well, I think I should have given up if I had had time, but, you see, I was so busy tending to the captain. When we left the ship the cabin was full of smoke, but I managed to get two chronometers, a sextant and a chart out and into the boat. I knew we could not find St. Helena unless we had them, so I took them along. In the boat I figured out the longitude while the Captain was working at the latitude, and we got along very comfortably, except that we were cramped for space on the boat and did not have room enough to lie down and sleep. One night we had a storm and I thought we were certainly going to be swamped, but we were not. I was so thin when we got to St. Helena that I was afraid to look in the glass. I ate some crackers and drank plenty of water in the boat, but it was a 700-mile trip and I was naturally worried. I believe I should have broken down when we got to St. Helena, but the Captain and the wounded men all had to be looked after, and I did not have time for any thing. I have been to sea for sixteen years, but the Captain says I can't go any more. I think I shall, however."....

"On the Sunday night after the Malays had broken out, Captain Clarke thought he was dying and said to his wife: 'It is no use, I am dying. Here is my pistol. When the Malays break into the cabin shoot me and then shoot Carrie and yourself.' Mrs. Clarke promised to do so, but her indomitable will so inspired her husband that it vanquished even death."

Mrs. Clarke is a slender, delicate woman, but her soul rose superior to her body—superior to the stalwart crew, who remained in cowardly hiding when the mutineers were at work. Brute force is negative to the power of the soul, as the world must finally acknowledge.

This happened a month ago. The day before this present writing, the news of the loss of that fine steamer, the Oregon, was heralded in the papers. When the *passengers* and *crew* were compelled to take to the boats, it was the gentler sex, that one that needs protection and care, that set the example of courage and coolness. One can not refrain from asking if those who are eminent in the highest qualities that ennoble humanity, ought not to be required to have in charge the administration of justice and teaching of morals, in a far greater measure than now obtains. The *Tribune*, of late years so deplorably conservative in most things relating to woman, feels constrained to publish the following editorial:

THE WOMEN BEHAVED BEST.

"It is interesting and gratifying to observe that in nearly all the accounts of what happened on board the Oregon after the collision, the first credit is given to the women passengers for coolness, bravery and dignified behavior. The men in the first cabin are said to have come next in freedom from panic and in the repression of selfishness, but not all of them had self-command enough to refrain from convulsive struggles to get into the boats, and not all of them remembered at that exciting moment the courtesy habitual to them. The women, however, behaved nobly, and, so far as can be ascertained, perfectly. Helpless and utterly dependent as they were, they made no trouble, got in nobody's way, abstained from all nervous collapses, did not add to the general distress by screaming or crying, implored no one to save them, but conformed to all the requirements of the situation as calmly and promptly as if they had been thoroughly used to shipwreck.

"In such critical junctures character is exhibited free from all disguise or varnish. The selfish people throw off all pretence of caring for any one but themselves. The brutal people push out of their way all who impede their efforts to secure their own safety. The animal nature asserts itself with hideous candor at the supreme moment, and those who betray no littleness in passing through such an ordeal are beyond doubt true metal. The women passengers of the Oregon were probably quite average specimens of their sex. There is no reason to regard them as exceptional. But they acted with a gentle, quiet self-abnegation beautiful to contemplate, and they did not appear to have to put any compulsion upon themselves to do this. The explanation, of course, is not far to seek. Women are, as a rule, far less selfish than men; far more altruistic, to borrow a word from the evolutionary terminology. Their lives are spent in self-sacrifice very frequently. They learn to think more of others than themselves. And though some pessimists have latterly broached the heretical assertion that modern social ways and educational arrangements were gradually diminishing the most attractive and lovely characteristic of woman, the case of the Oregon proves how idle such an apprehension really is, by demonstrating that in danger, in the face of death, the calm courage and sweet unselfishness of the 'suppressed sex' put them as far above the tyrant man as they are, incontestably, in minor matters of tact and taste, grace and the amenities of life."

Partial List of Magazines for April Received.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston.) The April issue of this sterling monthly opens with a paper on Gouverneur Morris, which will be found of much interest. A short story by Sarah Orne Jewett is also a pleasant feature of the number, and with two serials furnishes its fiction. Two important papers, are Responsible Government under the Constitution, and Reformation of Charity. Julian Hawthorne contributes a paper on the Problems of the Scarlet Letter, and this, with an article on Children Past and Present, and Shylock vs. Antonio, comprise the chief contents of the number. There is a poem, Revelation, by Mr. Whittier, and some other verses; also criticisms of recent historical works and of some new French books of illustrations. The usual departments close a most agreeable installment.

THE MAGAZINE OF ART. (Cassell & Co., New York.) The frontispiece of the *Magazine of Art* for April, is a reproduction, in brown, of a head by Franz von Defregger, and a biographical and critical sketch of this painter, with reproductions among his best works, is given. The opening paper of the number, describes an old English mansion. A chapter on fire places gives some excellent hints to the builders of fine houses. The Youth of Holbein, furnishes the chapter on the Romance of Art. An illustrated article takes us along the Tiber and shows us the many attractions of this river. An interesting paper in the number is on American Embroidery. A paper on Art in Phœnecia follows, and then we are given a readable account of Boydell's Shakespeare. American and foreign notes complete an interesting number.

CASSELL'S FAMILY MAGAZINE. (Cassell & Co., New York.) The readers of *Cassell's Family Magazine* for April, will gladly acknowledge that this is an uncommonly attractive number. There seems to be a brightness and a variety about its contents, exceptional even for this admirable publication. Fiction, poetry and pictures enliven it.

THE QUIVER. (Cassell & Co., New York.) *The Quiver* for April opens with an illustrated poem. The usual number of papers go to make up the number, and these are alternated with stories and poems, both long and short.

MISCELLANEOUS NOTES AND QUERIES. (Manchester, N. H.) This monthly is designed to answer questions in History, Folk-Lore, Mathematics, Mysticism, Art, Science, Etc.

THE VACCINATION INQUIRER. (London, Eng.) A health review and the organ of the London Society for the Abolition of Compulsory Vaccination.

NEW YORK FASHION BAZAR. (J. Munro, New York.) Spring styles in the April number are well displayed and interspersed with stories and poems.

GOLDEN DAYS. (James Elverson, Philadelphia.) This weekly for boys and girls still maintains its popularity.

YOUTH. (148 Monroe St., Chicago.) This month's installment will be welcome to the boys and girls.

CHAUTAUQUA YOUNG FOLKS' JOURNAL. (D. Lothrop & Co., Boston.) A monthly for reading clubs, schools and homes.

LADIES' FLORAL CABINET. (New York City.) A magazine devoted to Floriculture and Domestic Arts.

THE PHRENOLOGICAL JOURNAL. (Fowler & Wells Co., New York.) The contents of this month's issue is rich and varied as usual.

THE INDEPENDENT PULPIT. (Waco, Tex.) The usual amount of good reading matter is found in this issue.

Magazines for March Not Before Mentioned

JOURNAL OF THE AMERICAN AKADEME. (Alexander Wilder, M. D., Orange, N. J.) Contents for March: Faith; Hermes versus Mercury; A chapter in Archaic Astronomy; The American Akademe; Literary.

THE FREETHINKERS MAGAZINE. (Salamanca, N. Y.) The following papers comprise some of the contents for March: Cremation vs. Burial; Spiritualism, its Teachings; Modern Thought, and Beecher on Evolution.

THE SEASON. (The International News Co., New York.) The March number of this fashion monthly is full of the latest fashions and styles of needlework.

Maud, the twelve-year-old daughter of Dr. R. J. Wilson of Salem, Ind., arose in her sleep the other night and went across the street. Then she went back and stood at her own door fumbling with the lock. Her father heard her and, thinking burglars were there, drew his pistol and, when the door opened, shot. The ball struck Maud in the shoulder. It will not kill her, but it awakened her thoroughly.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

THE MESSAGE OF THE BLUE BIRD,—Told to Me to Tell to Others. By Irene E. Jerome. Boston: Lee & Shepherd; Chicago: A. C. McClurg & Co. Price, $1.00.

This volume of eight pages is well called an illustrated souvenir, and exhibits the same charming poetic taste and artistic touch which made this artist's "Sketch Book" at once famous among illustrated art works. The pictures are exquisite and the verses graceful. The form of publication is unique, being printed on plated paper and bound in covers of "Imperial Antique," knotted with various colors of silk floss. It will be found a suitable gift-book for all seasons and occasions.

New Books Received.

GOOD NEWS. A collection of sermons by Sam Jones and Sam Small. New York: J. S. Ogilvie & Co. Price, paper cover, 25 cents.

THE HISTORY OF RUSSIA. From the Earliest Times to 1877. By Alfred Rambaud. Translated by Leonora B. Lang. New York: John B. Alden. Price, cloth, gilt tops, 2 vols., $1.75.

THE MESSAGE OF THE BLUE BIRD—Told to Me to Tell to Others. By Irene E. Jerome. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. An illustrated souvenir, price, $1.00.

TOKOLOGY. A Book for Every Woman. By Alice B. Stockham, M. D. Chicago: Sanitary Pub. Co. Price, morocco, $2.75. 40th thousand.

THE MAN OF FEELING. By Henry Mackenzie. New York: Cassell & Co.; Chicago: A. C. McClurg & Co. Price, Cassell's National Library Edition, 10 cents.

SERMONS ON THE CARD. By Hugh Latimer. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price, Cassell's National Library Edition, 10 cents.

THE CROSS AND CROWN. By T. D. Curtis. Syracuse, N. Y.: Farmer and Dairyman Print. Illuminated board cover.

PHILOSOPHY OF LIFE. By J. W. Curtis.

BIBLICAL CHRISTIANITY AND MODERN SPIRITUALISM. By Rev. J. M. Durrell.

GIORDANO BRUNO, and Relation of his Philosophy to Free Thought. A Lecture delivered before the New York Liberal Club, by Prof. Thos. Davidson.

Scrofulous diseases manifest themselves in the spring. Hood's Sarsaparilla cleanses the blood, and removes every taint of scrofula.

What is Spiritualism and Shall Spiritualists have a Creed? Two lectures in one pamphlet by Maria M. King, author of Principles of Nature, Real Life in Spirit-world, etc. Price only 25 cents. For sale at this office.

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Martin Miller, of Selma, Ala., has been fined $100 for marrying a colored woman.

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Last December I suffered greatly from an attack of Bronchitis. My physician advised me to take Ayer's Cherry Pectoral, which I did. Less than a bottle of this medicine relieved and cured me.—Elwood D. Piper, Elgin, Ill.

Ayer's Cherry Pectoral once saved my life. I had a constant Cough, Night Sweats, was greatly reduced in flesh, and declining rapidly. One bottle and a half of the Pectoral cured me.—A. J. Eidson, M. D., Middletown, Tenn.

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We have used Ayer's Cherry Pectoral, in our family, a great while, and find it a valuable medicine for Colds, Coughs, and all diseases of the Throat and Lungs.—Alice G. Leach, Jamaica Plain, Mass.

About three years ago, as the result of a bad Cold, I had a Cough, from which I could get no help until I commenced using Ayer's Cherry Pectoral. One bottle of this medicine effected a complete cure.—John Tooley, Ironton, Mich.

I have used Ayer's Cherry Pectoral, in my family, for a number of years, and with marked success. For the cure of Throat and Lung Complaints, I consider this remedy invaluable. It never fails to give perfect satisfaction.—Elihu M. Robertson, Battle Creek, Mich.

Two years ago I was taken suddenly ill. At first I supposed it was nothing but a common cold, but I grew worse, and in a few weeks, was compelled to give up my work. The doctor told me that I had Bronchitis, which he was afraid would end in Consumption. I took two bottles of Ayer's Cherry Pectoral, and was entirely cured.—J. L. Kramer, Danbury, Conn.

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SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, April 3, 1886.

Act with the Spirit-World.

Two things are plain in this day, and both are good and hopeful. The people in the Spirit-world are making strong and special effort to reach us, and to awaken in our hearts and minds a sense of their real life; the people on this earth are more open and receptive to these visitations from the great beyond than ever before. Never were there so many haunted houses, and mysterious manifestations—wrapped in mystery, that is to the thoughtless—as now. Never so many incidents telling of invisible intelligence-guiding power which acts independent of tangible matter. Never so much to verify the intuitive utterance of the poet:

> "Millions of spiritual beings walk the earth
> Unseen yet felt."

Never before have we been so greatly helped and stirred to feel and know the deep philosophy of Lowell's golden verse:

> "We see but half the causes of our deeds,
> Seeking them wholly in the outer world;
> Unconscious of the Spirit-world, which though
> Unseen is felt, and sows in us the germs
> Of pure and world-wide purposes."

Great daily journals, lesser weekly country newspapers, sheets all the world over devoted to this lore and to its high lessons, give us facts of apparitions, premonitions, and tokens of the "touch of a vanished hand" ten fold more than in the past. It may be said that these things are told of more freely, and thus that which was secret is being revealed. This may be granted, and yet we find a large increase, and a larger readiness of reception. The popular newspaper gives what the people want; facts are wanted and are given. These provoke discussion—quite feeble and often absurd, yet leading to better. Discussion is followed by deeper thought, and conviction comes of that. This new wealth of varied facts is proof positive of special efforts over 'the other side." Our good friends in the higher life are working for us. It is, indeed, an "outpouring of the spirit"; a wave of celestial light and warmth, piercing the darkness, dissolving the chill-clouds, vitalizing the air, and helping us to help ourselves.

Spirit-missionaries, sent out and instructed by great societies in the Spirit-world, can and do reach us and teach us in ways we know not of, and in ways which we but poorly comprehend. They come "bearing glad tidings of great joy" which the blessed immortals have banded zealously together to send to us. It is a "revival season," and there are times of activity and renewed life in things spiritual as well as in things temporal. The progress of man has its seasons of ebb and of high tide, which we can realize while not knowing by what rythmic laws they come and go. The great matter for us to bear in mind is, that our spirit friends are earnestly acting in our behalf to-day.

How much they can do depends on us as well as on them. How shall we meet them? What heed shall we pay to the signs of their presence? If you go to the home of a friend and meet a cold rebuff when his door half opens in response to your rap, you turn away repelled. If his face light up and his eye grows eloquent, you enter and learn much of each other. So it is with us and these angel visitants. If you send a messenger to a friend's door, as a medium to open further intercourse, and he spurns your message and rudely abuses the one who carries it, your trusted messenger is hurt, and no further word can well pass between you. If he is courteous to the person sent to herald your coming, all goes on well for future intercourse. Mediums to open further intercourse with the Spirit-world are among us. Let them have kind and cordial treatment, be judged fairly according to their works, and prized for their signal and genuine service, a service of high value.

In that eloquent poem of Rossetti, "The blessed Damozel" is pictured as "leaning out from the gold bars of heaven," looking for the coming of her lover from earth, and her word is given:

> "I wish that he were come to me,
> For he will come," she said:
> "Have I not prayed in heaven—on earth
> Lord, Lord, has he not prayed?
> Are not two prayers a perfect strength?
> And shall I feel afraid?"

If we meet the strong desire, the prayer "in heaven" to come to us with a like heart-felt desire for their coming, "a perfect strength" will bring them to us, while we are lifted up toward their celestial height. Those of the Spirit-world are acting for us as never before, for they see us more open to their coming. Let us act with them, and persevere "without haste and without rest."

A Sensible Mission to the Heathen.

Most missionaries to heathen lands make the teaching of sundry orthodox dogmas their leading business. As these worn-out doctrines are on the wane at home, and are revolting to the reason and humanity of all intelligent pagans, their work is slow, difficult and disheartening. Probably no effort in the world shows such small results in proportion to the costs in money and toil as this, to convert the heathen. Few indeed, are "snatched as brands from the fierce burning" which is said to await the millions not so saved. One single and quiet mission is an exception to the rest, its idea and aim far better. In 1825 the British and American Unitarian Associations started this mission in Calcutta, and Rev. Wm. Adam, a Scotchman, but a resident in this country as Sanscrit professor at Harvard College at a later date, was the first worker in the field. For thirty years Rev. Mr. Dall, of Boston, has been supported in Hindostan by the American Unitarians, their association helped by a legacy left for that use by James Hayward. Mr. Dall has a moderate salary, is now seventy years old, and expects to keep in his work so long as his life on earth lasts. With a mission chapel and excellent schools for young men and women in Calcutta, his field reaches thousands of miles to Bombay, the Himalayas and Madras. Teaching is held important, especially of Hindoo girls, the awakening mind and heart being needed for the reception of such rational religious truth as is taught, and civilization being aimed at as a great need of the nation.

The interesting letters from Mr. Dall are tinged with such views of moral education that one might suppose him inspired by the large ideas of Dr. Buchanan on that great subject.

Dwarkanath Singha, a native head master of the Calcutta schools, gives report of a meeting of a "Band of Purity," as follows:

> "I first rose and explained the object of the meeting in few words; said that the true object of education is the formation of youthful character, but the mode of education imparted in schools and colleges contributed more to the development of mind, much to the neglect of the heart, the soul, and the will; that the attainment of knowledge in literature and science is considered of higher importance than the improvement of moral faculties; that it was the curse of the age to exalt talent over virtue and religion; and that, therefore, our object for forming this band was to improve chastity of thought and life."

He then gives a covenant, recited by sixteen students—"a pledge not to listen to or indulge in foul words, a promise to honor mother, sister and all womanhood, and to be unselfish in word and deed." After this, two excellent addresses were given by accomplished Hindoo gentlemen, who "dwelt impressively upon moral conduct as an essential branch of education, and upon purity of thought and life as an immense treasure."

A letter from Poona, a city near Bombay, from Mr. Gumpat Bhuskar Kotzkar, a government official and secretary of the "Parthona Somaj"—Theistic Society—of that place, says:

> "We have four meetings of workingmen in this city, where lectures in easy vernacular language are delivered, and conversation held on religious and social subjects, with a view to impart to them the knowledge of the simple and common principles of true life. Many of those who attend these meetings do not know how to sign their names even. They have requested me to open night schools for them, and I think I must try my utmost to help them."

He finds the Hindoo caste usages in his way, but bravely perseveres. How much wiser and higher is all this than treating the Hindoos as children of the devil, only to be saved by the "blood of Jesus."

The Bramo Somaj, to which Mr. Kotzkar belongs, we have described as a sort of free-religious movement with a tinge of Spiritualism. In the reaction from their old polytheism many liberal Hindoos swing into agnosticism, but the cast of mind of the race is open to the spiritual philosophy, and time will bring out this tendency of which the Bramo Somaj is a sign.

The *New Dispensation*, one of the Bramo-Somaj journals in Hindostan, says that porcelain images of the Hindoo gods are made largely in England, and sold in India, but are failures as works of art. They lack expression. Mahadeva is represented as carrying the corpse of Sati; but no righteous anger, no solemn fury, marks the face. The figure seems to be that of a hireling cooley carrying on his shoulders a woman in a fit. Greek art spiritualized mythology. English art renders Hindoo mythology simply ridiculous. With the Chinese opium trade largely in English hands, and an added profit from this trade in "graven images," (which the Bible forbids) Christian England makes money from its pagan traffic. Mogovardal, the eloquent Bramo-Somaj preacher, said in Boston that Christianity needed Christianizing.

A Hindoo publishing house at Lahore does a large business in translating European skeptical and scientific works into several native languages. At Lucknow a native press employs nine hundred workmen largely in issuing Hindoo and Mohammedan books. Our Oriental brethren evidently read and think. Their old books have large circulation, and now they are looking into modern thought.

The Appalling Wickedness of Mankind.

The wickedness of mankind generally can be accurately discerned without a very careful, critical, or methodical method of examination. It seems to be a well established rule among all classes to distrust the honesty of those who occupy prominent positions, and various ingenious devices and curious methods have been invented in order to prevent them from misappropriating funds that in the regular routine of daily business happens to come in their possession. Only a short time ago an express messenger was horribly assaulted and cruelly murdered on a train of cars, and $25,000 stolen. Jesse James's infamous exploits and adventures are still fresh in the minds of the people. Sandbaggers, shoplifters and petty thieves abound on all sides. No class of mankind—however exalted their mission—are wholly exempt from villainous characters. Ministers of the Gospel, whose reputations should be clean, aspirations noble and thoughts pure, often fall from their apparently high pedestal, and astonish the world with the enormity of their crimes. Incorporated companies, States and municipalities are often steeped in the vilest of corruption, and their dishonesty becomes so rank that the whole world becomes cognizant of its baleful influence. Alabama proved a defaulter to the extent of $38,812,000; Arkansas, $20,207,000; Florida, $5,280,000; Georgia, $13,580,000; Louisiana, $32,115,000; Mississippi, $22,600,000; North Carolina, $48,350,000; South Carolina, $19,500,000; Tennessee, $29,850,000; Virginia and West Virginia, $72,220,000; Minnesota, $5,960,000. In a few instances these debts have been adjusted on a lower basis, "scaled down and reduced by mutual understanding between creditors and debtors"—the creditors, of course, consenting, because compelled to do so.

This system of systematically swindling adopted by several States, in repudiating solemn obligations, is one that is encountered daily among the people in the general business of life. Bank officials coolly and deliberately appropriate the precious earnings of the laboring classes, and when their sneakish operations are made public, they flee to Canada or Europe. The general tendency of the business world is one of extreme suspicion towards those whom it employs. The government questions the honesty and integrity of its prominent officials when it exacts a bond from them to secure it against malfeasance in office. In many cases bank employes are compelled to have their honesty insured in amounts varying from $500 to $5,000. Every street car conductor who is required to carry a curious mechanical device that should "signal" whenever a fare is received, is regarded with extreme suspicion by those employing him. Every precaution that can possibly be devised, is taken to prevent the adventuresome conductors on railroads from appropriating to their own use the fares they collect. Clerks in stores are so watched and controlled that any petty thieving on their part is almost impossible. In all the affairs of the nation, of states, municipalities or corporations, there is an intense feeling prevailing that incorrigible thieves are about, and each one is distrusted when his name comes prominently before the people for an important position.

The eminent framers of our Constitution also distrusted mankind generally. Their confidence in the honor of prominent government officials, was not much larger than a grain of mustard seed, hence they exercised their wonderful intellectual acumen and ingenuity to protect the liberties of the people, and the system of "checks and balances" they artfully concocted is the admiration of all thoughtful persons. "Is there," said Mr. John Adams, "a Constitution upon record more complicated with balances than ours. In the first place the states and territories are balanced against the national government. In the second place the house is balanced against the senate and the senate against the house. In the third place the executive is, in some degree, balanced against the legislative. In the fourth place the judicial power is balanced against the house, the senate, the executive and the state governments. In the fifth place the senate is balanced against the executive, with respect to appointments and treaties. In the sixth place, the local legislatures are balanced against the senate by sextennial elections. In the seventh place the people hold the balance against their representatives by biennial elections. In the eighth place, the electors are balanced against the people in the choice of President. Here is a complicated refinement of balances which, for anything that I recollect is an invention of our own and peculiar to us."

Of course all these ingeniously devised checks and balances, have their fundamental basis in the postulate that mankind generally are exceedingly wicked, and that government officials must be resolutely restrained, or else anarchy and ruin will certainly supervene. They are absolutely essential in the present condition of society. Boundary lines prescribing the extent of one's authority, and by-laws defining his duty, and a bond insuring a faithful disbursement of money intrusted to his care, seem to be the method required to keep refractory and sinful human nature in its proper place. Rev. Sam Jones, the eminent revivalist, asserts emphatically that at least one-half of the ministers of the Gospel WILL GO TO HELL!

So far as ministers of the Gospel are concerned, they are never required to give bonds only where the disbursement of large sums of money rests upon them, when they, too, are brought under the general suspicion that falls upon those who are entrusted with some great responsibilities. It would probably be a most excellent restraining device to put them under bonds for good behavior—exacting heavy damages in case they commit adultery, use artful deception, engage in a fight, or appropriate money to their own use that belongs to others. As it is a recognized fact that about the same number of ministers each year commit adultery or are guilty of some other moral defection, it might be a most excellent device for their parishioners to place them under bonds, insuring, as it were, their good behavior, and thereby preventing many missteps in life on their part. Speaking of "Vagrant Revivalists" the Chicago *Herald* of March 28th contains the following:

> "The evidence already taken in the trial of Mrs. Molloy, Miss Cora Lee, and the man Graham, charged with murder at Springfield, Mo., ought to make the people of the West more cautious in future in the reception and indorsement of revivalists of whom they know nothing.
>
> "In one way and another these people gained a reputation in half a dozen states for great sincerity and piety, yet during the entire period that they were conducting revivals and preaching repentance they were living in notorious adultery, while the abandoned wife and children of Graham were suffering for the necessities of life. It is impossible that this state of affairs should not have been known, or at least very strongly suspected, by many of the people in Indiana, Illinois, Missouri, Iowa, and Kansas, among whom they labored. It is an easy matter now to bring scores of witnesses from every place where this precious crowd preached who are able to swear that the relations of the man and the women were conspicuously scandalous for years, and it necessarily follows that the worthy people who indorsed and assisted them either had a guilty knowledge of their real character or were too stupid to figure in any reformatory movement whatever.
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> "The three revivalists who led this life for years finally murdered the wife of Graham. During all the time that they were masquerading through the country a protest or an exposure by one honest man would, in all probability, have made the greater crime of murder into which they eventually entered an impossibility. They killed the woman because she threatened to expose them, and exposure meant the destruction of their business. She was defenceless and her death could be brought about with ease. An attack by a decent community which had become acquainted with their villainies, as most of the places in which they preached must have been acquainted, would have been instantly fatal to their hypocritical assumptions, and the motive for murder would not have presented itself.
>
> "The blood of Sarah Graham, therefore, rests upon others as well as upon her actual slayers. She was murdered because men and women who petted and flattered these licentious creatures took no account of their antecedents, smothered their suspicions and falsified their belief, idiotically imagining they were doing a good work. Such a responsibility as that is a most serious one, and it ought not to pass unnoticed. The vagrant revivalist is presumptively an adventurer. Unless he comes with indorsements from men of known probity he should have no recognition, and the men who indorse him thoughtlessly or with mental reservations may see in the case at Springfield what such stultification leads to."

After a critical and careful survey of the condition of society, one can not avoid coming to the conclusion that honesty, purity of character and high and exalted aspirations, do not belong exclusively to any particular class, from ministers down to the lowliest order of earth. Moral defection will often manifest itself where least expected, and among those highly esteemed for all that should characterize noble manhood and womanhood. The different strata of society—the low and vicious, those not wholly bad, those who aspire to become better, and those who are a law into themselves, and who may be designated as being truly enlightened—the influence of these different strata interblend, the potent tendency of the highest and purest class by precept and example, being to elevate those beneath them, while the influence of the lower classes on the higher is right the reverse—the tendency being to draw them to their own degraded level, and sometimes the force in that direction is exerted so strongly, that one who is exceptionally good and pure yields to the baneful influence, and the result is, a heinous offense against morality and virtue is committed.

While the world is exceptionally bad, it is improving; while there is a skeleton in nearly every closet of one kind or another, the general tendency of mankind is upward towards a higher and grander plane. Though the great preacher, Rev. Henry Ward Beecher, said—"If my destruction would place him [supposed to be Tilton] all right, that shall not stand in the way; I am willing to step down and out; no one can offer more than that; that I do offer,"—he still continues to preach, to disseminate his progressive thoughts, and is highly esteemed by many, and hated and despised by others. While the greatest preacher living, he has been the creature of adverse circumstances and malign influences that he could not withstand, and any other minister occupying his exact status might have done worse, and no one can judge him accurately, wisely, or with absolute justice, until the evidence is all in, and that state of affairs will not be consummated in this life.

The redemption of mankind can only be accomplished by a closer interblending of the two worlds, spiritual and material, and to bring about that desired result, is the principal mission of Spiritualism.

It is said that at a recent meeting of the French Academy of Medicine, a member related a very remarkable instance of the power of sympathy which came within his recent observation. A little girl was looking out of a window in a house in the Battignolles a few days ago. The lower sash was raised and the child had placed her arms on the sill. Suddenly the support on which the sash rested gave way and the window fell with considerable force on the little girl's arms, inflicting a severe bruise. Her mother, who was in the room at the time, happened to look toward the window at the moment of the accident and witnessed it. She fainted with fright and remained insensible for a minute or two. When she recovered she was conscious of a severe pain in both arms, and on examining the seat of it she was amazed to find on each arm a bruise corresponding in position to that left by the accident on the child's, though more extensive.

GENERAL ITEMS.

Col. Bundy and family were at Monterey, Cal., the 22nd of March.

Judge Holbrook will be at the Louisville, Ky., anniversary exercises, which commence on the 28th. He will then go to Texas to visit a son who is very sick there.

During the last month George H. Brooks has delivered three lectures at Knoxville, Tenn.; one lecture at Stevenson, Alabama, and one at Huntsville. He thinks he will go as far South as Mobile.

Thursday night, March 25th, Mrs. Maud E. Lord made a short address and held a descriptive séance at the Unitarian Church at Haverhill, Mass. Sunday afternoon, March 28th, she was at Horticultural Hall, Boston, Mass.

Moncure D. Conway, who now lives on Brooklyn Heights, is described as "tall and thin and gray, with a John-Randolph-of-Roanoke look, which bespeaks his Virginia origin." Mr. Conway is as white now as Walt Whitman.

We regret to learn that Mrs. Emma Hardinge-Britten has been obliged to cancel all her engagements to lecture on account of the severe illness of her husband, his condition demanding her unremitting attention, with no prospect of its cessation for several weeks.

The Rev. Robert Laird Collier sailed for Europe Saturday with a special commission from President Cleveland to study the labor question in the old world for the benefit of the administration which is about to be rent asunder by the free-trade theorisers.

March 21st, Lyman C. Howe lectured at Yorkshire, N. Y. The 22nd he delivered a funeral discourse at Reynoldsville. The 28th he lectured again at Elmira, and April 4th at Yorkshire, where he is engaged for the first Monday of each month for a year. Mr. Howe reports an awakening interest.

The Index says: "When Governor Robinson appoints April 6th to be kept throughout this Commonwealth as 'a day of fasting, humiliation and prayer,' knowing that it will be a day of unusual feasting and merriment, he indulges in religious cant, and none the less so because the meaningless words appear in an official proclamation."

Mr. John Edwards writes as follows from Washington, D. C., under date of March 26th: "That old veteran, Thos. Gales Foster, passed to spirit-life on last Tuesday, and his body was taken to Lancaster, Pa., for incineration. About the last thing he remarked was, "They have come for me," waived adieu, and passed away as gentle and smiling as a bright summer evening."

Countless thousands of Musselman pilgrims go to Mecca yearly, where Asia and Africa visit the sacred tomb of the prophet. The India Government now contracts with Cook & Co., to carry them in large and safe ships, instead of the old and small Arab vessels which were often wrecked. The ocean steamer and the locomotive in place of the old vessels and that "ship of the desert," the camel, is a strange change taking away the old Oriental romance. May not the old reverence for that tomb at Mecca suffer? The old pilgrimage to Mecca was hard; this will be so easy as to have no merit.

The *Northwestern Christian Advocate* well asks: "Are we getting back to pagan times? Mr. Lecky, the historian, says Christianity abolished the gladiatorial contests in Rome; but in Chicago, the other night, a Welchman in a wrestling contest deliberately broke the leg of his Japanese antagonist. A few days before he had almost choked him to death. The thing was not done in a Roman arena on a floor of sand, but in classic Central Music Hall, where culture is preached and the great musical assemblies congregate. A more brutal entertainment could hardly be conceived. A Spanish bull-fight is the highest of innocent amusement compared with this savage and fiendish contest of Celt with Japanese."

Residents of Athens, N. Y., are mystified by the curious actions of a partridge that appears in a lonely part of Griffin's woods, on the road from Catskill to Athens. It always appears at dusk, and seems very tame. On Thursday evening, while George W. Loud and his daughter were driving through the woods, it appeared trotting along the road by the side of the horse. The horse was stopped. The bird stopped also. Mr. Loud jumped out and tried to catch it. It ran from one side of the road to the other, but did not offer to fly, and at length hopped into the woods and disappeared. On two or three previous occasions it alighted on the back of Mr. Loud's horse. Other Athenians say it has alighted on their horses. The spot where the queer bird is seen is described as being a very "spookish place."

The Bordentown *Register* speaks as follows of Mrs. Waters, a prominent Spiritualist, and wife of our esteemed correspondent, Wm. C. Waters: "Mrs. Waters recently executed a painting ordered by a clergyman residing in Cleveland, O. On its arrival in that city it was framed at the art store, and exhibited in the show window. As a consequence, Mrs. Waters has received orders from wealthy citizens of Cleveland, for four large paintings, with a prospect of more orders to be sent. We quote from the Cleveland *Leader*: 'A large and handsome oil painting is displayed in the window of the Adams art store, on Euclid avenue. It is a lovely pastoral scene, exhibiting in the foreground a group of reposing sheep and sportive lambkins, and several fine specimens of kine. A beautiful valley stretches away in the distance. The domestic animals are drawn with the masterly touch of a Rosa Bonheur, and display wonderful naturalness. The picture is owned by a prominent minister in this city, and is the work of Mrs. Susan C. Waters of Bordentown, N.J.'"

The 38th Anniversary at the Madison Street Theatre.

The 38th Anniversary of the birth of Modern Spiritualism was celebrated last Sunday by the Society of United Spiritualists at the Madison St. Theatre. After singing, Dr. Randall read with excellent effect a poem, and then made an invocation. He was followed by Judge C. H. Wood, Vice-President of the Society. He alluded to other important and significant anniversaries that were held in high estimation by the people—the birth of Washington, the memorable birth of National Independence, and the resurrection of Jesus, but to Spiritualists generally, the advent of Modern Spiritualism into the world, was of equal if not of greater importance, and it was for the purpose of celebrating that event which brought the Spiritualists together. He alluded to Buddha, to Jesus and Mahomet, and the great influence they exerted on the world. He claimed that Buddha had 450,000,000 of ardent followers. It was fitting that Spiritualism made its advent in the world at the time it did; it was an auspicious period, one that demanded a change, and Spiritualism inaugurated one. He alluded to the Fox Sisters and the important part they acted during the early period of the movement, and their visions of coffins which they would soon occupy unless they complied with the reasonable requests of this heaven-born power. His remarks were listened to attentively.

Mrs. De Wolfe made a few pleasant remarks, alluding to the lights and shadows of existence, that accompany not only the individual in his journey through life, but also all reformatory movements. Spiritualism presents a new religion, one that is grander than any that have preceded it, and which will have a potent influence in the world, and overshadow in time all others, however prominent the place they now occupy. There were divine possibilities in every human being, however depraved. The criminal even had the germ of the angel implanted in his deformed nature, which would in the course of time manifest itself. Spiritualism inculcated one grand precept—"Love your enemies, and strive to elevate them from their deplorable condition." Each one should have the new religion manifested in the soul, expanding it, beautifying it, and preparing it for its future home. The speaker entertained the opinion that the potent and benign influence of Spiritualism would eventually be instrumental in not only elevating the poorer classes, the downtrodden and unfortunate, but would deal death blows to gigantic monopolies which are now exerting a baleful influence in the world.

Mr. W. H. Blair next occupied the rostrum as speaker, carefully analyzing the salient points of the great spiritual movement in the past and present. The independence of this nation, declared in its early history, was of no more importance to the world than that grand declaration of independence inaugurated by the introduction of Modern Spiritualism into the world. It gave spiritual and religious freedom to mankind, changed the character and texture of nearly all the religions that confronted it when it made its advent, and is now continuing its leavening process, and will eventually influence and to a great extent control every nation. He rejoiced that he lived in the 19th century, and that the faith of mankind was being supplanted by the facts of Modern Spiritualism, which presented a religion which excelled all others. He alluded in eloquent terms to Prof. Hare, Prof. Mapes and Judge Edmonds, and the important part they acted in the early history of the movement, their presentation of scientific and well authenticated facts overwhelming the skeptic and confounding ministers of the Gospel. As a speaker Mr. Blair is full of magnetism, and his talents should have a wider sphere of action.

Mrs. Ahrens made a few remarks that were rich with spiritual thoughts, and attracted the close attention of the large audience.

Mr. O. A. Bishop was called upon the rostrum, but owing to the lateness of the hour he made only a few remarks. Mr. Bishop is not only logical, but is always loaded with facts, and ready to present them lucidly and logically whenever an opportunity offers. He is at home in any department of thought. He alluded to the great change that had been inaugurated in this country, and he was delighted to celebrate this the 38th Anniversary of Modern Spiritualism. He referred to the important fact that there are 425 different kinds of pamphlets and newspapers published in the interests of Spiritualism. He lashed those preachers unmercifully who visit mediums secretly, hold communion with their spirit friends, and then when in their own pulpits vehemently deny doing so. If he had so desired, he could have named one at least in this city who had done that very thing.

Interspersed with the speaking there were: singing by the Unique Quartette, and also by a young lady; Recitations by the Misses Bishop; Describing of Spirits by Mrs. Minnie Marshal, and Instrumental Music. The President, Mr. Randall, made a few closing remarks. The exercises were pleasant and entertaining throughout, and attracted the close attention of the large audience. Next Sunday Patience Merrewether will address the society.

A Princeton College professor (of political economy) is reported as having said in the course of one of his lectures this week: "It is disgraceful for a public who cannot, without a shudder, see a horse ill-treated, pass by for years and see car drivers worked seventeen hours out of the twenty-four without registering a protest."

Publisher's Notice.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands.

Specimen copies of the JOURNAL will be sent free to any address.

First Brooklyn Society of Spiritualists.

To the Editor of the Religio-Philosophical Journal:

Those who attended the meetings of The First Brooklyn Society of Spiritualists last Sunday morning and evening at Conservatory Hall, corner Bedford Avenue and Fulton Street, were treated to an unusually interesting lecture by Mr. Charles Dawbarn on "The Science of Life" as the subject in the morning, and "The Science of Death," as the subject for the evening.

To me it was a rare intellectual treat, and must have impressed all those who heard it, that Mr. Dawbarn is a sensible, original, logical and deep thinker. He handled his subjects like one who knows what he was talking about; and enchained the attention of his hearers, from first to last, with lively interest. His method was logical and his style argumentative and conversational; with but little effort at oratorical display. I can only attempt to give you a meagre outline of his discourse. His utterances to many were perhaps startling, because new, yet so forcefully put that the mind seemed to intuitively grasp them for truth, beyond all question.

He began by saying that size was only relative. If the whole universe was only half its present size, everything would appear just as large as it does now. Realizing this fact the mind could easily grasp the idea, that if it were a million times less in size and man being a part of it, were also a million times less in size, the earth, sun, moon and stars would appear to him just as they do now.

Life is independent of size. An infant has just as much life as a man. Evolution changes the quality of matter, but not the quality of life. Individuality does not consist in atoms of the body. Planet life consists of matter, force and intelligence. Life is present in everything and seeks to express intelligence. Force consists of atoms as well as matter, and so does intelligence; matter, force and intelligence are all eternal. There never could have been a time when they had no existence. When the atoms of intelligence take their home in matter, humanity is born. Love is eternal as eternity itself. If matter changes, from form to form, and is matter still, why not life change from life to life and be life still? If the law of evolution governs matter, and that law pervades the universe, and all things are obedient to it and in harmony with it, why not life be obedient to it as well as everything else?

He explained scientifically how solids could be passed through solids, and illustrated how that it was merely a question of vibration. Heat is arrested motion.

He explained the difficulty of understanding how spirits can communicate, and gave an illustration. Force will be force in God, man or devil. If matter cannot be destroyed neither can intelligence. If intelligence cannot be destroyed, spirits must exist because life has evolved and taken on a higher condition of its existence. Electric light is the result of the marriage of power with force.

These are only a few of the ideas he advanced and may afford some of your readers food for thought. He built a beautiful structure like a master workman, and with all so substantially from foundations to dome, that I think it would be difficult for any materialistic scientist to tear it down. I hope he may be prevailed upon to publish it in pamphlet form, along with his lecture on Heredity.

Brooklyn, N. Y., Mar. 22, '86. MILES.

General News.

Prince Bismarck says he regards Pope Leo XIII. as one of the sharpest-sighted and most intelligent statesmen of the age.—Gen. Lew Wallace's new lecture, "Turkey and the Turks," will be given for the first time in Indianapolis on April 7.—Mrs. Clarissa Davenport Raymond, of Wilton, the oldest lady in Connecticut, will celebrate her 104th birthday on April 25th.—A 13 year-old girl who died some time ago in North Georgia had never, her father said, heard of death or knew there was such a thing.—Warden Hatch, of the Jackson, Mich., penitentiary has made an engagement with a Mikado Company for a return engagement at the prison.—The Knights of Labor in Hartford are said to contemplate nominating Mark Twain for Mayor of that city. Mark is said to be the laziest man in Christendom.—Eliza Ricarby, a rich woman of New Orleans, left two-thirds of her estate to another woman on condition that she takes care of a little dog belonging to the deceased.—Although he owns valuable property at Paris Dr. Schliemann has just paid $150,000 for an estate on Pottsdam street, Berlin, which he will make his permanent home.—"Here lies the body of John McLean Hayward, a man who never voted. Of such is the kingdom of heaven." This is the epitaph which a citizen of Wayland, Mass., left behind him, and which, it is asserted, his executors intend to inscribe over his grave.—Arrangements for decorating General Grant's tomb on next Decoration Day are already under way in Brooklyn. It is the intention to have Grand Army posts outside of New York City and Brooklyn that are named after the veteran take part in the ceremonies.—Mrs. Whitney, mother of Anne Whitney, the sculptor, is living at Watertown, Mass., at the age of 101 years. A few days ago she surprised the family by walking into the breakfast-room at an unusually early hour. "Why, mother," exclaimed her daughter, "did you come down stairs alone?" "Why yes," replied the energetic centenarian, "I should think I was old enough to come alone!"

Scrofula, salt rheum, all humors, boils, pimples, and diseases of the blood, general debility, dyspepsia, billousness, sick headache, kidney and liver complaints, catarrh and rheumatism, are cured by Hood's Sarsaparilla. Take it now. 100 Doses One Dollar.

Fig culture in this section of the country is attracting considerable attention, and those interested in it, should send to Martin Benson, Swanwick, Ill., for his Guide to Fig Culture.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites,
IN SCROFULOUS AND CONSUMPTIVE CASES.

DR. C. C. LOCKWOOD, New York, says: "I have frequently prescribed Scott's Emulsion and regard it as a valuable preparation in scrofulous and consumptive cases, palatable and efficacious."

Difficulty of breathing, a short, dry cough, a quick pulse, and pain in the left side are symptoms of approaching consumption. Relieve the chest and cure the cough with Hale's Honey of Horehound and Tar. This remedy is swift and certain, at any drug store at 25c., 50c. and $1.

WHARTON, Wyandot Co., O., March 20, '86.

Prairie City Novelty Co., Chicago, Ill.:

DEAR SIRS,—I have been using one of Fisher's Mouth-Breathing Inhibitors since the 8th of Dec., 1885, and I am well satisfied with it. I have been troubled with catarrh for the last eighteen years. My catarrh is a great deal better, and also my general health has improved since I have been using the Inhibitor. I would not take one hundred dollars for it and not have the privilege of obtaining another.

Yours respectfully, H. M. DEVINE.

You can get circulars and free information in regard to the above from the Prairie City Novelty Co., 69 Dearborn St., Chicago, Ill.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

Business Notices.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O.; P. O. address, Berlin Heights, Ohio.

SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: $2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular

Clairvoyant Examinations Free.

Enclose lock of hair, with leading symptoms. We will give you a correct diagnosis of your case. Address E. F. Butterfield, M. D., corner Warren and Fayette Streets, Syracuse, New York.

Passed to Spirit-Life.

In New Haven, Ct., March 23rd, Edgar V., son of George F. A. and Fannie P. Illidge, passed to spirit-life in the 11th year of his age.

A large number of the friends of the deceased, including his little classmates, were present at the funeral. Beautiful floral tributes were brought. The remains were placed in a white brocade velvet casket furnished by Theo. Keller. The pallbearers were Lewis Kautz, Wilmer Kautz, Ed. Uriesbach, Frank E. Allen, John Spencer and Harry Smith, all schoolmates of Edgar. Prof. Mitchell was present and sung two appropriate selections. Rev. Selden Gilbert, pastor of the Church of the Messiah, officiated. Mr. Gilbert's remarks were fitting to the occasion. He read a choice poem, the sentiment of which was calculated to afford consolation to the mourners, and then in a tender yet forcible and logical manner presented many facts which point to immortality as the destiny of the race. Mr. Gilbert referred to the beautiful vision which greeted the eyes of the little sufferer just before his spirit took its flight, and narrated similar experiences, all comforting and affording hope of a blissful hereafter. After all present had viewed the remains the little casket was borne out by the youthful pallbearers and conveyed to the Evergreen cemetery.

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Carpets.

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All are invited to inspect.
See the new Carpet Fabrics sold only by us.

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FIG CULTURE AT THE NORTH.

Send 10 cts. for Guide to Fig Culture, telling how to grow this most delicious, profitable, and the fruit for everybody, in the open ground anywhere North. Also the great Melon Shrub, and full list of Rare Tropical Plants, Fruits, Trees and Seeds. You should not fail to send for it.
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All sufferers from these terrible diseases may find speedy relief, without a change of climate by the use of this simple remedy. Its effects seem truly marvelous, healing as if by magic. We have testimonials from many well-known citizens of Chicago, who have been entirely cured in a few weeks by its use; these testimonials and Aunt Mary's Story, will be sent to all who write, and those who send us the names and address of six people who have Catarrh, Bronchitis or Hay Fever, will receive free a beautiful sketch book of the Chicago Exposition.

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MUSINGS.

[Read in behalf of Eliza W. Chandler, of Hockessin, Delaware, at her birthday celebration, February 27th, 1886, by J. G. Jackson.]

The Muse is sleeping—why awake her strain?
My three score years have waived a long farewell!
The joys they gave me mingled oft with pain;
Yet smiling Hope still weaves her kindly spell.

Friends of my youth are dropping one by one,
As drops in autumn days the fading bloom;
We mark them now with each returning sun,
Pass to their mansions through the lowly tomb.

Still in their place, thus fading from my sight,
Come children's children dandling on my knee;
In gleeful ways and sportive wild delight,
Some reparation for the loss we see.

The Fathers and the Prophets!—where are they
My wayward footsteps guided long ago?
On yonder hill their earthly forms decay;
In hope and joy their spirits upward grow.

No "storied urn" nor monumental stone
Back from oblivion brings the "fleeting breath;"
Their peaceful lives and kindly deeds, alone,
Recall their memories from the grasp of death.

They lived their lives on earth with earnest aim,
According to the truth that lit their way.
What though more brightly beams the light we claim,
Does equal faithfulness our works display?

What though the reign of superstition chill,
Is falling fast before truth's rising sun;
They only climb salvation's toilsome hill,
Who, wisdom crowned, own duty bravely done.

Yes! knowledge and obedience—not blood—
Is now the reading of the Law Divine,
Through which humanity attains all good:
On which the glory ever more must shine.

Thanks that the lingering myths of shadowy pall
Now ease their pressure from man's struggling heart—
That wakened Wisdom cries with trumpet call:
"Awake! arise! let Error's shades depart!"

Oh! press we on obedient to this cry;
Grow brave in seeking wisdom to attain;
Exalt our hopes to realms beyond the sky,
Where knowledge blooms in Truth's eternal reign.

A Pleasant Picture from an Orthodox Standpoint.

To the Editor of the Religio-Philosophical Journal:

The Herald of Gospel Liberty is the organ of the Christian denomination published at Dayton, Ohio. Through the columns of this is running a series of articles on "Heavenly Recognition," by Rev. J. Maple, D. D. They are of interest even to a liberal, and are characterized by a sweet spirit, full of sympathy and charity, and a beautiful hope. Though the Doctor would resent the imputation of being a Spiritualist, still there is a large common ground occupied by both, and he often in philosophy passes beyond that to the field represented by Brother Watson, Dr. Babbitt and other Christian Spiritualists. Occasionally he quotes phenomena that is decidedly spiritual. It is happiness to me to see this blending. It prophesies a unity of sentiment of all religious bodies sometime in the future, and may we not prophesy a unity of effort also?

I quote from his article in the *Herald* for January 14th, the following beautiful incident, enough to make even a "distinguished divine" or a humble layman believe in the ministration of the departed. But why may they not come in the hours of life as well as in the hour of death?

"A little girl, a lovely and precious child, lost her mother at an age too early to fix the loved features in her remembrance. She was beautiful, and as the bud of her heart unfolded it seemed as if won by that mother's prayers to turn instinctively heavenward. The sweet, conscientious, and prayer-loving child was the idol of the bereaved family. But she faded away early. She would lie upon the lap of the friend who took a mother's care of her, and, winding one arm about her neck, would say, "Now tell me about mamma?" And when the oft-told tale had been repeated, she would ask softly, "Take me into the parlor: I want to see my mamma!" The request was never refused, and the affectionate sick child would lie for hours, gazing on her mother's portrait. But

> "Pale and wan she grew, and weakly,
> Bearing all her pains so meekly,
> That to them she still grew dearer,
> As the trial-hour grew nearer."

That hour came at last, and the weeping neighbors assembled to see the child die. The dew of death was already on the flower, as its life-sun was going down. The little chest heaved faintly, spasmodically. "Do you know me, darling?" sobbed close in her ear the voice that was dearest; but it awoke no answer. All at once a brightness, as if from the upper world, burst over the child's colorless countenance. The eyelids flashed open, and the lips parted; the wan curdling hands flew up, in the little one's last impulsive effort, as she looked piercingly into the far above. "Mother!" she cried, with surprise and transport in her tone, and passed over with that breath to her mother's bosom. Said a distinguished divine, who stood by that bed of joyous death, 'If I had never believed in the ministration of departed ones before, I could not doubt it now.'"

X.

Why is it so from a Spiritual Point of View?

To the Editor of the Religio-Philosophical Journal:

A late number of *The Constitution*, Atlanta, contains the following:

"The tobacco habit has many curious phases, and the conflict between experts and authorities as to its effects has created considerable confusion in the public mind. Some physicians declare that the weed is a poison, while others, equally as worthy of belief, declare that it is a medicine. They all agree, however, that its excessive use is calculated to injure some temperaments. I am reminded of the tobacco question by the following from the Athens *Chronicle*: A gentleman in Athens commenced the use of tobacco at fourteen years of age. When twenty-two years old the excessive flow of saliva had caused indigestion and stricture, or constant pain across the breast, threatening life. Advised by an eminent physician, he commenced swallowing all the juice of the tobacco (call it by what name you please), and for fifty-four years has persevered in the habit. The pain ceased very soon; digestion was restored, nerves became steady, for the last twenty-five years no headache, although had previously suffered greatly; has also smoked all the time, and now, at seventy-six, his nerves are steady, and can write as well as at twenty; digestion perfect, vision good, knows nothing of nausea, except in the dim recollection of upward of half a century ago, has had no use for a doctor for upward of twenty-five years, and if afflicted with softening of the brain, will not acknowledge it. He knows of others who have adopted this course with beneficial results, as far as health is concerned, without injury as far as he knows mentally or morally.

"Now, the average reader would suppose that the foregoing is merely the invention of a newspaper reporter, but there are parallel cases right here in Atlanta. One of the most distinguished citizens of the town—indeed, one of the most distinguished citizens of the State in his calling—has for years been in the habit of eating tobacco instead of simply chewing it. This gentleman is sixty-odd years of age and is in the most robust health, with a complexion as clear as that of an infant and an eye as keen as that of a hawk. He has none of the ailments of his age—no pains, no aches, no indigestion. Nor is this all. Sitting close to my elbow as I write is a gentleman who has been eating tobacco for thirteen years. He is a young man and has led a sedentary life for many years, taking little or no exercise and but little recreation in any shape. But his health is perfect. His digestion is good and his appetite just what he would have it to be. He doesn't know what the headache is, and the only feeling of lassitude he ever experiences is when he drinks a little too much buttermilk for dinner."

Will some one explain from a spiritual point of view, why it is that some appear to have such perfect health, and yet use tobacco excessively? Here is a grand field for philosophers.

Atlanta, Ga. T. B.

THE EXISTENCE OF GOD.

To the Editor of the Religio-Philosophical Journal:

Commenting on Mr. John Miller's able article I would suggest that the idea of God being in everything he has made, does not to me necessarily involve Pantheism. When we beget children we give a modicum of our vital force—our life to them. They are dependent on us in the first instance for the life-germ which was an actual part of our life, so much so that it carries with it our qualities of soul and body; yet we are not consciously in our children. They are individualized, and become conscious entities apart from us, their apparent creators.

So my idea of a creator, a God, would be one who, wishing for beings who could reciprocate his love and manifest his intelligence, endowed his creatures with his attributes, in a finite degree, and that they might be individualized, closed his conscious connection with them, leaving them to build up an individuality apart from his. He could still retain an unconscious connection with them by which their vital force would be constantly supplied, in such quantity and quality as they themselves allowed by keeping the channels open for it.

If there be a God, the best conception we can have of him is that he is an infinitely perfect human being. For me, this grand idea, answers all the problems Mr. Miller has reasoned on. Being infinite, his children and his creations are infinite—being a human being, his relation to them must be somewhat similar; especially must they be individualized and separate from him, though depending on him, as our children on us, for the conditions of life, and life itself.

To carry on the analogy between the life of a finite human being and one of infinite attributes, we have a conscious life, and one which goes on without effort or consciousness on our part; but what in a conception of Deity, can correspond in any way with our unconscious life, with the pulsings of our heart and nerves, and the mechanical motions of our organs? The answer is, all those actions of the various parts of the universe which obey blind, mechanical law. Cannot they be truly said to be God's unconscious life?—His conscious life being his continued effort to beautify, improve, create new forms, change evil into good, good to better and best.

The idea of an infinite, progressing human being, answers the question, "Why does he not make things better?" He, too, is subject to the law of progress. Evolution assures us that he has made a continued improvement. Just as fast as the conditions presented themselves, and the channels through which he could work, has he converted the rudimentary limb into a well formed wing or arm. If you select carefully certain animals and breed them to secure more perfect forms and types, all you can do, and all the beasts selected can do, is to make the conditions such that the hidden "power which maketh for righteousness" can weave out of those conditions forms of such order and strength, beauty and perfection as the conditions have made possible.

So he is not "almighty" in the sense that he can make two mountains near each other without a valley between, or make two and two equal five, or in any other way transgress the laws of his own being; but he may be almighty in having the power to do whatever is orderly and made possible by the conditions. Being subject to conditions does not necessarily detract from his attributes, or make him less a God; for you would not have a God who should be required to make something out of nothing, or do anything contrary to order and reason; yet if he has to have something out of which to produce something, he is at once subject to conditions. This is inevitable and in the very nature of things.

Granting the above, we can see that such a being can and will ultimately be able to perfect all that part of his creation which he does not allow to become individualized, and so separated in consciousness from himself. We can also see that he cannot, orderly and justly perfect those who thus become individualized and separate conscious entities, against their reason and will. He can only improve them by appealing to their moral and intellectual faculties, as otherwise he would destroy their individual freedom. They can, and they alone, stand out eternally against his improving influence, if they will.

It is only a false conception of God which is hurtful. A true conception of him is pleasing and eminently helpful.

Jacksonville, Fla. H. M. WILLIAMS.

The Objective or Baconian Method in Spiritualism.

To the Editor of the Religio-Philosophical Journal:

If, as J. Clegg Wright says, Spiritualism must depend entirely upon the objective or Baconian method of reasoning for its proofs and demonstrations, it should at once be relegated to the realm of the sensuous, as earth, water, stones, etc. Even then his method must utterly fail, because he says himself that virtue is one of the ingredients in enabling one to become a Spiritualist or spiritual. But will sensuous experimenting of any kind secure to man without the aid of his higher intuitions, the self-discipline and self-abnegation necessary to the development of a righteous and virtuous life? It never has—never will. His higher intuitions and spiritual inspirations (derived from a source infinitely more reliable than any or all merely objective sources of demonstration) will oftentimes teach him in one second what it would require his best logical power reasoning from objective standpoints of demonstration only, a long, long time to reach even if it ever would. Reasoning from these sources and searching for objective proofs of the truth of Spiritualism, is all well enough and has its legitimate uses, but thus reasoning with no recognition of our higher intuitions, will lead a man as far into the hell of materialism as a pigeon would fly in a thousand years.

Although Spiritualism has heretofore depended, and will continue to depend greatly on objective demonstrations for its reception by scientists, yet if that is all it has to depend on, hundreds and thousands of men and women will, through their higher instincts see the fallacy of such reasoning, and its utter want of religious consolation in sorrow, danger and death, and will reject it in despair. But this plan of Baconian reasoning proposed by Mr. Wright, is only another of the thousand foolish and fallacious extremes into which extremists are forever plunging, and in which no truth can ever be found, and from which no philosophy can ever be evolved in time or eternity. Why not adopt the advice of the Sun-God to his charioteer, *Exit in medio* (take the middle way?) With all deference toward, and even thankfulness for, any and all objective demonstrations, I still consider our higher instincts and spiritual intuitions just as valuable as unmistakable proofs of the great truths of Spiritualism, and I am just as friendly to the sentiment of Solomon, that "A man's own mind (aided by higher intelligences) is sometimes wont to tell him more than seven wise men sitting above on a high tower," and I will add, with all the implements and facilities for demonstration and experiment at their command. Now it is just these pernicious extremes, that cause such ungodly antagonisms and conflicts among Spiritualists which not only retard the progress of the best cause ever advocated by men in the body or out, but seem to almost menace its annihilation at times. To be sure I know it will, and must all come right, but not without sincere efforts, and this is one of such efforts.

Shaker, N.Y. O. C. HAMPTON.

Gradually Approaching Spiritualism.

To the Editor of the Religio-Philosophical Journal:

Those who are somewhat orthodox in their belief can not approach Spiritualism at once. They seem compelled to do it by degrees. Take, for example, the Rev. M. D. Shutter, the dissenting Baptist minister here. The 21st of March he preached from the Unitarian pulpit and thus outlined his position:

"1. While I place the Bible at the head of the world's religious literature, I regret the traditional theories of mechanical and verbal inspiration, and bring the venerable book with all reverence before the tribunal of reason. 2. I recognize the vast superiority of Jesus, the grandeur of his character, the uniqueness of his position and mission, but I am compelled to withhold from him the title 'Infinite and eternal God.' 3. With regard to the future, while the wages of sin are incalculable, I believe that for even the least developed and poorest specimen of our race, there is a better outcome than an eternity of fire and brimstone. When I had reached these conclusions and found that many tests did not affect them, I knew that I could no longer conscientiously occupy a Baptist pulpit, and in deep sorrow and mental anguish resigned my charge."

This is one remarkable step in advance. He is placing himself in a receptive mood, and it will be easy for him to embrace Spiritualism next.

Minneapolis, Minn. M. S.

O. C. Tunnicliff writes: We can't get along without the JOURNAL. We know it is reliable.

Observations on Materialization.

No person who has witnessed the distressing exhaustion of the sensitive after a materialization séance, but would hesitate to subject him again to the ordeal. It has been my study to endeavor to grasp some of the leading conditions affecting the sensitive adversely, and to determine the natural remedies, if any, for recuperating his vital energy. That some of my conclusions are open to the charge of being theoretical, is a necessity of the case, consequent upon the inherent difficulties attending experimental investigation. I, however, advance no theory that has not been drawn from practical experiment either by myself or by those whose testimony I accept. My first remark is, that the object or purpose in the minds of the sitters attending a séance for materialization greatly influences the degree of exhaustion entailed on the sensitive. Materialization is a stupendous psychical fact, which, if indulged in on trivial occasions, either for selfish aims or the mere gratification of wonder-mongers, will succeed only at the physical expense of the sensitive. The purpose for which the spiritual forces are employed, whether elevating or otherwise, determines largely the recuperative energy of the sensitive who is the medium for their production.

Spiritual forces are not to be lightly tampered with, and experience indicates that sensitives should be hedged about and protected from mundane anxieties. They should be set apart for spiritual work, and sacredly reserved for reverential investigation into this, the profoundest of Nature's mysteries.

In the séances with Mr. Eglinton, narrated by me in your columns, I have generally refrained from animal food on the day of the séance, and, before sitting, have taken a Turkish bath. To my attention to these rules I attribute the fact that, although naturally about as mediumistic as an ordinary broomstick, I have invariably been placed at the end of the circle, next to the cabinet, and have been permitted to handle the materialized forms freely. So far as the physical arrangements contribute to harmony and relief, it will be seen that moderate ascetism and cleanliness largely aid the sensitive by assisting in the collection of strong potential magnetic aura from the sitters. Moreover, I am of opinion that a circle may be so developed as to enable each sitter clairvoyantly to detect, by the color of the odic light emanating from each human photosphere, the character or perfume exhaled by the individual soul. It is quite unnecessary to point out that no circle can supply the necessary harmonious conditions requisite for the production of startling phenomena, and be at the same time harmless to the sensitive, unless those comprising it are each and all pretty much on the same intellectual plane, in earnest, in close sympathy of loving fellowship and trust, and inspired by the same common love of truth. For the highest results, a circle must be a good circle as well as a wise circle. Knowledge is power, but no physical power. Knowledge is not necessarily goodness. Those inseparable sisters purity and peace, ever constitute the cementing bodies of the perfect circle. With a circle of this character recuperation of the sensitive is rapid. His loss of energy is replaced by the operators from the life-giving magnetism contributed by the sitters. Under these conditions, séances for materialization may be occasionally conducted, not only with impunity, but with actual benefit to the medium. On the other hand, promiscuous circles, introducing undeveloped and unknown elements, cross magnetism, physical disturbances, frivolity, dogmatic personality, and sometimes sensuality, would, if continued for a few years, reduce the strongest sensitive to a forlorn, nerveless, broken-down, worn-out invalid; a semi-paralytic, suffering from collected magnetic emanations that have become incorporated into his system; a chronic dyspeptic, utterly prostrate and unfit to battle with either physical or psychological surroundings.

When the physical conditions of materialization are understood, we shall doubtless be able to bring galvanic power to the assistance of the unseen operators. We shall also, I think, be able to devise some simple natural remedies recuperative to the sensitive. A couch of sweet-scented herbs, or natural flowers, might with advantage be used as a restorative. But if the spread of the knowledge of the soul and its powers be the desire of Spiritualists, they must, without delay, turn their attention to the protection and isolation of their mediums.—J. H. M. *in Light, London.*

Undenominational Christianity.

To the Editor of the Religio-Philosophical Journal:

If the following be true the orthodox world generally is tending rapidly towards an undenominational Christianity. The *Inter Ocean* of your city says:

"There may be many phenomenal features in the present religious revival, which seems to have taken such firm root in the community, but surely none can be more marked or more significant than the open-hearted regard which seems to be ripening into a cordial friendship between the more prominent of the two revivalists and one of the most prominent undenominational preachers this century has produced. The man on whom the ultra religious world has looked for years with criticism, if not suspicion; the man who has been accused of preaching a well-nigh Christless faith, or at least of being so unorthodox as to be outside the pale of the accepted creeds of the day; the man who has gone on from Sabbath to Sabbath and from year to year in the same modest, unobtrusive and eminently successful way meets the revivalist half way.

"The revivalist, on his part, has attained what seems to be a permanent success, and he has done it under the sanction and by the authority of a strongly denominational church. He is backed up by a strongly orthodox sentiment. He comes to Chicago at the request of orthodox Chicago. He is a man whom leading denominational ministers of the city recognize, and, even if they do not quite approve all his methods as seen from their standpoints, yet a man whom they unhesitatingly on the whole indorse. He comes here to convert Chicago to an orthodox city, for those who are converted under him are expected to, and no doubt in the vast majority of cases will, join some orthodox church. At the same time, with all this, he stands before a vast audience and in unmistakable terms pronounces in favor of Chicago's greatest, the country's greatest, unorthodox preacher.

"The case is indeed phenomenal. If there is one thing it indicates more than another it is this: that there has perhaps never been a time when there was a better prospect of a more general undenominational Christianity, based on the Bible, than now. Those who love their creeds with a loyalty as strong as it is worthy of sincerest respect may fail to see this, but the signs of the times in the evangelical church of the day point strongly in this direction. The man who enters an orthodox church next Sunday, knowing not the denomination, may easily come away not knowing whether the pastor was a man of Luther, of Calvin, of Roger Williams or of Wesley. Never before, perhaps, was there such frequent and cordial interchange of pulpits between men of different faith. A prominent Universalist minister, visiting in an interior Iowa town less than a year since, was invited by the progressive pastor of a Congregational church, the latter a Presbyterian, to assist in the Sabbath's services. And this is only an instance of what may be and doubtless will be of even more frequent occurrence in the future. It may well be called phenomenal, and as praiseworthy and hopeful as phenomenal, to see rugged, denominational Sam Jones strike hands with undenominational Professor David Swing."

An undenominational Christianity! Impossible! When the orthodox arrive at that point, they will drift naturally into Spiritualism, and then the Bible will rest purely on its merits, like any other book, and will by no means be regarded as sacred.

New Orleans, La. H.

Planchette.

To the Editor of the Religio-Philosophical Journal:

Will some one please give through the columns of the JOURNAL, the opinions of scientists and philosophers about Planchette? We have received numerous communications from friends who have passed away; dates, names and localities have been given; questions, philosophical, scientific and materialistic have been answered—most of them with marvelous accuracy and directness; events have been foretold, warnings given and advice freely offered. My wife, who is the medium, is as much at a loss to account for the phenomena as I am. The fact that the replies are often quite unexpected and contrary to preconceived opinions, is sufficient to demonstrate that there is an intelligence at work outside of ourselves. Others here are interested, and any information you can give will be read with profit.

Geneva, Ill. W. H.

A rifle that sends forth forty death-dealing bits of lead a minute is a new thing at Steyr, Austria.

CLERGYMEN SEEKING LIGHT.

Inviting a Knight of Labor to Address them on the Question of the Day.

To the Editor of the Religio-Philosophical Journal:

The evangelical ministers of Boston and vicinity, March 15th, invited Mr. George E. McNeill, District Secretary of the Knights of Labor, to address them on the question of the day, "The Knights of Labor and the Labor Question." Mr. McNeill said:

"Twenty years ago I knocked at the doors of the evangelical churches and asked consideration of the labor question, and the churches and ministers were dumb. There has been a revolution since then, and to-day you ask a representative of a labor organization to address you on the subject. I thank you for the opportunity. The organization which I represent is but one of many organizations for the protection of labor, and is not the production of any one mind. The Knights of Labor are organized for a union for the protection of the toiling masses, to make moral and industrial worth, not wealth, the true standard of individual and national greatness, and to secure to the wage workers a just proportion of the fruits of their toil. To whom, to what body of men can the second of these objects better appeal than to the Christian ministers, who teach that very same thing? Our organization has been held up as trying to overthrow Christianity, but this is far from the truth; and were there anything in the order not founded on the Bible I should have no right to address you to-day. Neither are we opposed to the introduction of labor-saving machinery, as has been alleged. We favor such introduction, but seek to secure to those who run it a share of the increased profits therefrom."

Mr. McNeill then gave the platform of the Knights of Labor in detail, and spoke in explanation of each section. Speaking of the clause in regard to the abolishment of convict labor, he said that the non-employment of the convicts was not what was desired; it was simply that such labor should not be brought into competition with honest labor.

"The question could be easily settled. Let the convict work by hand, and thus his work could not possibly compete with machine work outside. Let him thus produce the boots and shoes needed for the charitable and penal institutions of the State. On the Chinese question, previously brought up in the meeting, he said he desired to protest most earnestly against some of the conclusions of the report. While he would afford equal protection to all men—white, black, or yellow—he believed that the country was menaced from the introduction of Chinese cheap labor. These men did not come here to become citizens, and it was dangerous and suicidal to encourage the immigration of a class of people whom we cannot assimilate." Mr. McNeill was closely listened to throughout, and was frequently applauded.

When ministers become humble enough to ask for information from a poor mortal—a Knight of Labor—they exhibit a spirit which has been entirely foreign to them in the past. There is hope for them yet and the world too. A KNIGHT.

Boston, Mass.

Our Existence.

Our existence has been possible only through the slaughter of untold numbers of our fellow-beings, and the main thing to regret is that the work has not gone on more rapidly. Still, the cobra slays ten thousand Hindus every year, and its extirpation is almost impossible; for it is worshiped as a divinity. Ether and chloroform have proved so beneficial, that few remember how much their early use was censured as an attempt to subvert that divine order which made pain the penalty for motherhood. The art of healing might be improved in many directions with incalculable benefit, not only to our happiness, but to our holiness. Our natural appetite for intoxicating drink has been greatly lessened by our own effort. Much is yet to be done in reforming innate propensities so vicious that it is morally wrong to look with complacency at their strength. Nature has more faults than society. But, even in this free land, the relations of employer and laborer ought to be changed for the better, and will be as soon as the proper method is understood. And what we have already achieved in politics shows how much is still to be done by other nations, to insure proper mental and moral development. Tyranny, pauperism, intemperance, disease, ignorance and other evils, still grow rank and rife on this earth. They will keep on growing until weeded out by human hands.

These facts should be insisted on, for there are none of greater value. The faith which is to save the world consists in believing that there are very many evils, in our natural as well as in our social condition, which ought to be reformed at once, and that the only way to reform them is that of human effort. Foolish to suppose that ignorance, superstition, intemperance, pauperism, and other social evils will cure themselves! They never have done so, and never will. Among the worst obstacles to the progress of our cause is the willingness of its nominal friends to suppose that it will carry itself forward somehow without their help. If there is any one who ought to be called an infidel, it is he who has given up the old faith in God without attaining the new faith in man. Those who expect to find heaven waiting for them here on earth, without their having to do anything for their own improvement or their neighbors, are doomed to disappointment. Heaven is not to be found on earth. It may be made here by every one for himself, and ought to be.—F. M. HOLLAND, *in The Index.*

Genuine Conversion.

Of the much good advice given by the Revs. Messrs. Jones and Small, I have heard none better than that when talking upon the character of religion, urging the necessity and importance of cheerfulness, and claiming that the best evidence of genuine conversion is a serene and happy frame of mind and an absence of all selfishness. Now, if the reverend gentlemen will tell their hearers and readers how an earnest, intelligent believer in the doctrines of the church—one who has reached that condition when he can say, I believe; my sins are forgiven; I know that my Redeemer liveth—how such an one can be serene and happy, surrounded by loved ones, children perhaps, loving and affectionate, and dearer than life itself, who are yet outside the Christian fold, each one and all being liable to be called hence into the "great beyond," all unprepared, their destiny fixed, with sufferings indescribable their portion through endless ages. Will they or some of their associates give such explanation as will make plain and reasonable such a state of mind—in view of such a doctrine—which they tell us is the doctrine of the Bible and must be true? I believe their time will be profitably spent even should it require an entire sermon or a page of your valuable paper.

To the writer, no more complete and utterly selfish picture can be presented than a "serene and happy" mother, made so by the belief that her future is secure, while those so dear to her are on the brink of such an awful abyss. A SEEKER FOR THE TRUTH.

Judson E. Brown, of Elmira, N. Y., writes: We are having good meetings here in our Odd Fellows Temple. We have had quite a number of speakers here since the organization of our Society. Lyman C. Howe is with us now. The thoughts through him are grand. We also have a number of home circles, and good manifestations occur in all. We are growing here slowly but surely, for we know we are right. I have been a seer from boyhood, but did not know what it meant until about fifteen years ago, when Spiritualism explained it to me.

J. H. Hand writes: I am pleased with the JOURNAL. It comes every week promptly, and always brings the most advanced thoughts of the age. While it is often severe in its treatment of moral delinquences, it is just. Excisions and amputations are often necessary to prolong the life. The JOURNAL stands as the surgical department for the treatment of moral infirmities.

C. H. Merry, of Paris, Texas, writes: Texas is a fine field for an enterprising colony of Spiritualists; anything less than that would fail. Like the raw sod of these broad prairies, it will require a great many hard knocks here in the way of manifestations, to fit the people generally for communion with the spirit spheres, or even a partial realization that the dead still live.

Wm. S. Clark writes: We must have your paper. Not one of any kind whatever published anywhere between Boston and San Francisco so pre-eminently indispensable to us as the RELIGIO-PHILOSOPHICAL JOURNAL.

S. P. Keith writes: Your paper is the most instructive one now published.

H. H. Arentz writes: I would not like to be without the JOURNAL, for it treats all without fear or favor.

Notes and Extracts on Miscellaneous Subjects.

During February 12,279 Northerners visited Jacksonville, Fla.

It has cost the British Government $33,000 to suppress the locust plague in Cyprus.

New Haven's cat show was boycotted last week because its prizes were made by a firm under the labor ban.

Joseph Torso, the man who composed the "Arkansaw Traveler," is still living at the age of 85 years in Cincinnati.

An eminent professor who died in Paris recently willed his body to Surgeon Cornill for dissection, and it was duly cut up.

Stonewall Jackson's war-horse, Old Sorrell, will be stuffed, just as Jumbo was, and kept for the curious of the ages to come.

A man who died at Burlington, Iowa, the other day left $100 to the reporter who should write the "best obituary" of him.

According to the London *Practical Confectioner*, "the potato introduced in England in 1600 was first eaten as a sweetmeat, stewed in sack wine and sugar."

The largest barn in the world is probably that of the Union Cattle Company of Cheyenne, near Omaha. It covers five acres, cost $125,000, and accommodates 3,750 head of cattle.

Oliver Bly, who lives near Charlestown, set a steel trap to catch a fox that he thought had been stealing his chickens, and caught a catamount four feet long that weighed forty pounds.

John Pierce, a Paterson blacksmith, and three helpers the other day shod 136 horses "all around." That means that the four men handled 543 feet and shod them. Mr. Pierce is an ex-School Commissioner.

In the battle of flowers at Nice the other day "the most delicious thing," in the eyes of a fair spectator, "was a small donkey cart, covered with yellow flowers, tied with blue ribbons, in which two lovely children were seated."

A column article in the Denver *News* describes the finding in Middle Park, at the depth of 30 feet, the agatized timbers of a ship of unknown length, "evidently moved by sails." Some observers, however, consider the supposed ship "very like a whale."

The latest traveler's yarn is of a tree in the northeastern part of New Guinea which is said to consist almost wholly of amorphous carbon and to possess the properties of an electric battery to such an extent that when its discoverer touched it he was knocked to the ground.

A recent study of the geology of the Saguenay by the Abbé La Fiamme of Quebec convinces him that the abysmal gorge of that river owes its depth to the simple action of the water, continued through such long periods that the canyon of the Colorado is called recent in comparison.

Artificial sponge made of cotton, rendered absorbent, and treated with antiseptics, has been invented in England. A piece of the size of a walnut has absorbed water until it reached the size of a cocoanut. It is so cheap that it need be used but once.

Capt. Henry L. Bud of Chambersburg, Pa., is 96 years old, and his wife 87. The sixtieth anniversary of their wedding was celebrated on Saturday. The Captain was a soldier in the war of 1812, and was in a battle with the British. He is still vigorous.

In comparison with a Kalamazoo gun lately described by the *Sun*, a correspondent says that at Weehawken last week with a gun of 38 calibre, ⅛ of an ounce of powder, with shot 3½ inches long, a penetration of 3½ inches of iron was obtained, or nine three-eighths boiler plates pierced.

J. F. Copeland's "Old Bill" is not as famous as Stonewall Jackson's "Old Sorrel," just died, but he is older. He carried Mr. Copeland through the war, received some flesh wounds, and now passes a pleasant old age near Corinth, Ga. He is forty-two years old and quite bald as to neck and tail.

In 1799 the Parliament of Great Britain had to transact the business, so far as home affairs were concerned, of 12,000,000 people; to-day of about 35,000,000, and the affairs of Ireland (then transacted in Dublin) absorb about three-fourths of the time, so that pressing English business has to stand over.

A physician in Wing's Station writes to the *Medical Record* that a woman of that village, hardly past middle life, and now in good health, has given birth to twenty-five children. The same writer tells of three sisters in northern Vermont who have respectively borne twenty-five, twenty-two, and eighteen children.

A farmer near Blakely, Ga., says that his graneries are free from rats because of a "rat snake," a great pet on the plantation, who daily visits the corncribs and catches any stray and indiscreet rat that may be lodging among the corn. When the snake becomes too familiar the farmer whips him soundly with a light switch.

Dr. Phipson, in a German scientific journal, advocates the general use of sugar as an article of diet, not simply as a pleasing addition to food. He affirms that during forty years he has eaten at least a quarter of a pound of sugar daily, not counting sugar forming substances taken at the same time, and has been benefited by it.

Prof. N. S. Shaler is authority for the statement that 50,000 square miles of territory east of the Mississippi are covered with swamps, which might easily be drained and turned into fertile lands. The great Dismal Swamp and its southern adjuncts amount to 4,000 square miles, all of which can be redeemed at comparatively small expense.

A tipsy colored woman caused great excitement in the Hebrew quarter of St. Louis the other day by meandering along the street wearing as a shawl a "talith," a garment worn by orthodox Jews at morning prayers only. The woman would give no account of how she procured the garment, and had no idea of its sacred character.

One of the most ingenious processes which has lately come into vogue in the treatment of iron—an Austrian invention—is that of giving the metal a silver surface, this being effected by first covering the iron with mercury and then silver by the galvanic process. By heating to 300 degrees, C., the mercury evaporates and the silver layer is fixed.

The people of Derby Line, Vt., which is only separated by a narrow stream from the Canadian town of Stanstead, have petitioned Congress to have restored to them the ancient privilege of carrying grain to mills in Canada and returning the grists, without duty, but are informed that a special law must be enacted to meet their wishes.

St. Augustine, Fla., is to have the largest hotel in the South, 600 by 400 feet, and costing $4,900,000. It will be built in strictly Moorish architecture, of coquina ground and mixed with cement, and will be ready for next winter's business. A garden and fountain will occupy its interior court, and an orange grove is to be planted on one part of the roof.

Some of the best corn lands in Indiana are the bottoms of ponds which have been drained, but in certain of these the working of the soil on warm days causes an intolerable itching, followed by burning pain in the skin for some days. The cause of this is found to be the minute spicules of sponges which once grew in the pond and remain in enormous abundance in the dust.

Just before the outbreak of the war Stonewall Jackson, then a professor in the Virginia Military Institute at Lexington, organized a Sunday-school for colored children, which is still sustained by leading citizens there. The Sunday-school has now set on foot a subscription for a monument to Jackson, which is meeting with a lively response among the people, black and white, of the South.

The champion hog that was killed in Rhinebeck the other day in the presence of 3,000 persons, for weeks before his death had to be fed with a spoon. He was so fat that he could not feed himself, and so a small boy and a big iron spoon were employed. The boy had no sinecure, for the hog ate half a barrel of swill daily, but the boy learned to love the fat hog, and wept bitterly when he was slaughtered.

Twelve years ago Henry J. Jusstock of Covington, Ky., became helpless from a stroke of paralysis, and the doctors said he could not be cured. Several weeks ago his pastor, Father Baumister, got some of the holy water of Lourdes, France, and Henry began taking in daily doses of one drop, the priest praying with him daily. One day the invalid said he could get up. A suit of his brother's clothes was brought, and he arose and dressed himself and dined with his family. He thinks that he is permanently cured.

A Case of Telepathy?

A boy five years old was accidently drowned here yesterday whilst amusing himself with cray-fishing. The occurrence took place at about 11 o'clock a. m. Nobody had missed the boy, as he was a little given to straggling. Some time in the afternoon the father had come home from harvesting, a distance of ten miles from Tungamah. He said to his family that when he sat at the table, at twelve o'clock, all of a sudden a thought struck him that he must go home immediately, and that his presence was very much required. The man left after dinner, and shortly after his arrival home, he asked for little Neddy, who was a great favorite with him, when he was told that he must be somewhere about in the neighborhood. This somehow brought up in the poor man's mind the thought of the impression he had received a few hours previously, and he went in search of what he now considered the lost child. The boy was, after a brief search, found in the hole of a brickyard, the little fellow's hat lying on the bank, having given the first hint that led to the discovery of the body.

These are the simple facts of the sad case, and I now leave it to your readers, and to Messrs. Gurney and Myers in particular, to decide whether this is a genuine case of telepathy, or whether the impression alluded to was made by the spirit of the child on the man at the time spoken of. It must not be forgotten, however, that the boy was already an hour dead before the telepathic message reached its destination. Truly there are more things in heaven and earth than Messrs. Gurney and Myers are inclined to dream of.—C. W. ROHNER, M. D., *in Harbinger of Light.*

Getting to Heaven.

To the Editor of the Religio-Philosophical Journal:

Is there not some truth, from a Spiritualist's standpoint, in the following from the *New Church Independent*, Swedenborgian?

"Nothing illustrates more clearly the organic nature of religion than what Swedenborg says about admission into heaven. The Lord draws all men to heaven with a continuous attraction. The angels receive all who come with eagerness and delight. The gates are wide open night and day. But those in whom the divine order of the heavenly life has not been organically structured cannot stay there or abide the sphere of it. They cannot see the beautiful things of heaven; they cannot hear its harmonies; they cannot breathe its air. They are blind and deaf and suffocated, and gladly escape from its conditions, like a fish leaping from the atmosphere back into his watery element. Forgiveness of sins avails nothing, faith in the atonement, prayers, supplications, professions, etc., etc., all avail nothing. They have had no organic preparation for heaven and cannot live there. The evils and falsities which flow into their spiritual eye or ear, or heart and lung structures, do not harmonize with the good and true conditions which produce the sight, hearing and breathing of angelic natures, and therefore it is impossible for them to feel, think, act and live together."

Is it not true that those who are only prepared for the lower spheres, would be in total darkness if at once transferred to the glories of the higher spheres?

St. Louis, Mo. L.

The Popular Science Monthly for April will contain the first of a series of articles by Hon. David A. Wells on "An Economic Study of Mexico." Besides being the best-prepared man, perhaps, in the country to deal with the subject by his thorough familiarity with the principles of financial science, Mr. Wells has especially qualified himself for treating it by investigating the character and resources of the country, the peculiarities of its people, and the state of its institutions, through careful and comprehensive observations made during a residence there under very favorable circumstances. He throws a great deal of new light upon the subject, and shows that Americans generally are about as familiar with the social life of their neighbors, the Mexicans, as they are with the inhabitants of Madagascar.

The following are the requirements for a trully good, pure, notable water, as prescribed by a scientific commission in Belgium a short time ago: (1) It must be clear and transparent; (2) it must be of agreeable taste, and not warmer than 15° C.; (3) it must contain some air and some carbonic acid; (4) it should not contain more than twenty milligrams of organic matter per litre; (5) it should not contain more than 0.5 milligram ammonia per litre; (6) it should not contain algæ, infusoria, or bacteria; (7) upon addition of some cane sugar no bacteria must be developed; (8) the water should not contain nitrites nor sulphuretted nitrogen, and not give a precipitate with sulphide of ammonium; (9) it should not contain more per litre than 0.5 grain mineral salts. That is not the water they have in Philadelphia.

M. Charles Girard, chemist of Paris, recently amused himself by investigation of the ingredients of a beautiful red currant jelly charmingly put up for export to the United States. There was not an atom of fruit in the mass, as was demonstrated by the adding to it of methylated alcohol, which would have turned it green had it contained any fruit acid. It was found to consist of gelatine, sweetened with glycerine residue, colored with picheine (a poisonous mineral extract), and flavored with no one knows what. A great many people in this country imagine no current jelly so good as that which is imported from France.

Quail, once so plentiful in Illinois, have become very scarce, and Illinois farmers, who recognize their value as insect destroyers, are making arrangements to stock their farms with Tennessee birds.

A California Chinaman recently ran away with another Chinaman's wife, and, to throw the pursuers off the trail, took her aboard a steamboat, rolled up in a lot of blankets, carrying her on his shoulder.

From B. F. Liepsner, A. M., Red Bank, N. J. I have been troubled with Catarrh so badly for several years that it seriously affected my voice. I tried Dr. ——'s remedy without the slightest relief. One bottle of Ely's Cream Balm did the work. My voice is fully restored and my head feels better than for years.

In regard to Ely's Cream Balm for Catarrh, my answer is, I can recommend it as the best remedy I ever used.—DR. J. S. VAUGHAN, Dentist, Muskegon, Mich. See adv't.

Mr. Crouch of Randolph, Tenn., thoughtlessly became engaged to two young ladies at the same time, and the father of one of them marched him to his daughter's house at the end of a shotgun. There the young woman and her sister gave him a fearful cowhiding, but he finally made his escape and hurried off, and married the other day.

Every American Indian costs the United States Government $3,000 a year, estimating the Indian population at 260,000 and the appropriation at $7,000,000.

FOR AN IRRITATED THROAT,

Cough or Cold, "Brown's Bronchial Troches" are offered with the fullest confidence in their efficacy.

Miss Rose Cleveland is reported to have written an article for the *North American Review* on the poem "'Ostler Joe," and its effect on society.

Dr. Pierce's "Pleasant Purgative Pellets" cleanse and purify the blood and relieve the digestive organs.

A paper has been started in Henderson, S. C., with a woman at its head, and to which the contributors are Southern women only.

Beauty, that transitory flower, can only be had by using Pozzoni's Powder. For sale by all druggists and fancy goods dealers.

The Duke of Portland with $1,250,000 annually from ground rents alone, is the richest nobleman in Britain.

When all so-called remedies fail, Dr. Sage's Catarrh Remedy cures.

William Dean Howell's father, two sisters, and an invalid brother live in Virginia, says the Philadelphia *Times*.

As a gentle tonic, with no alcoholic properties, N. K. Brown's Ess. Jamaica Ginger has no equal.

The only American statesmen whose names are familiar to the majority of English people are Washington, Lincoln, Garfield and Grant. Very few, comparatively, know who Gen. Lee was, and, speaking generally, American history is never read.

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These baths are a great luxury and most potent curative agent. Nearly all forms of Disease Rapidly Disappear Under Their Influence when properly administered. All who try them are delighted with the effect. Thousands of our best citizens can testify to their great curative properties. Try them at once and judge for yourself.

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THE INDEX

A

RADICAL WEEKLY JOURNAL.

PUBLISHED AT 44 BOYLSTON ST., BOSTON, MASS.

Editors. { W. J. POTTER. B. F. UNDERWOOD.

CONTRIBUTORS:

Prof. Felix Adler, John W. Chadwick, M. J. Savage, F. M. Holland, W. H. Spencer, Mrs. E. D. Cheney, Mrs. Anna Garlin Spencer, Caroline H. Dale, Mrs. Sara A. Underwood, Miss M. A. Hardaker.

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To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in the society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

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☞ State the paper in which you saw this advertisement.

27-4tf

THE 13 Useless Doctors!

In vain, physicians came, with subtle skill,
And tried, in turn, prescription, lotion, pill;
With saddened looks they viewed her furry [tongue,
In solemn silence stethoscoped each lung;
From moulting head to gout distorted toe,
They searched, then said, "Poor woman, 'tis [no go"!

A WOMAN'S GRATITUDE. Mrs. F. OATS, of *Shumway, Ill.*, writes: "When I had used Dr. Pierce's 'Favorite Prescription' one week, I could walk all over the door-yard, and I could get into a wagon and ride two miles to see my neighbors. I had not been able to walk out in the door-yard for six months. After using the 'Favorite Prescription' two weeks, I rode in a wagon ten miles; my neighbors were all surprised to see me up and going about and helping to do my housework, **after doctoring with thirteen of the best physicians we could get**—and the last one told my husband that I would never be able to do my housework any more. I am thankful to my God that I wrote to you, for I had suffered from 'Female Weakness' until I had almost given up in despair."

TERRIBLE PAIN. Mrs. F. E. WILCOX, *Friendship, N. Y.*, writes: "For five or six years I had been badly troubled with female weakness and terrible pains across the small of my back and pit of the stomach. Three bottles of Dr. Pierce's 'Favorite Prescription' acted like a charm, and cured me completely, to my great joy."

MARVELOUS BENEFITS. Rev. SIDNEY C. DAVIS, *Galien, Michigan*, writes: "I wish, in this letter, to express my gratitude for Mrs. Davis and myself for the great good which has been accomplished in her case by the use of your proprietary medicines. When she began to take them, in January last, she could not endure the least jar, could walk but a very few steps at a time, and could stay up only about thirty minutes at a time. Now she not only sits up almost the entire day, but can walk around, call on her neighbors, two and three blocks away, and not feel any injurious effects at all. When we consider that she had kept her bed the greater part of the time for fourteen months, and would lose repeatedly the advance she had made, her progress now seems marvelous. We had almost lost confidence in medical practitioners, and advertised remedies, but have found in your Dr. Pierce's 'Favorite Prescription' and 'Pellets' the properties needed, and which we believe will bring about a complete and final recovery."

BED-FAST FOR MONTHS.

TREATING THE WRONG DISEASE.

Many times women call upon their family physicians, one with dyspepsia, another with palpitation, another with backache, or nervousness, another with pain here and there, and in this way they all present alike to themselves and their easy-going and indifferent doctor, separate and distinct diseases, for which he prescribes his pills and potions, assuming them to be such, when, in reality, they are all symptoms caused by some uterine disorder. While the physician is ignorant of the cause of suffering, he encourages his practice until large bills are made, when the suffering patient is no better, but probably worse for the delay, treatment, and other complications made. A proper medicine directed to the cause would perhaps have entirely removed the disease, thereby instituting comfort instead of prolonged misery.

DOCTORS FAIL. **"Female Weakness" Cured.**—Mrs. SARAH A. LOVELY, *Greenfield, Adair Co., Iowa*, writes: R. V. PIERCE, M. D. *Dear Sir*—"Having been ill a number of years, and having tried in vain almost every advertised remedy, as well as having paid nearly a hundred dollars to our local physicians, without benefit, I was finally induced to consult you. You advised me to send for your medicines. I accordingly sent for your 'Medical Adviser,' six bottles of your 'Golden Medical Discovery,' six of your 'Favorite Prescription,' and six vials of your 'Pleasant Purgative Pellets.' When I first began using these I could not stand on my feet. In ninety days I could walk a mile, and do light housework; whilst in six months I was completely cured, and my health has remained perfect ever since. I recommend you and your medicines wherever I go, and loan your 'Adviser' to my friends. Two of our most prominent physicians who have read your great work 'The People's Common Sense Medical Adviser,' pronounce it the best family doctor book they have ever seen."

"DO LIKEWISE." Mrs. E. F. MORGAN, of *Newcastle, Lincoln Co., Maine*, says: "Five years ago I was a dreadful sufferer from uterine troubles. Having exhausted the skill of three physicians, I was completely discouraged, and so weak I could with difficulty cross the room alone. I began taking Dr. Pierce's 'Favorite Prescription' and using the local treatment recommended in his 'Common Sense Medical Adviser.' I commenced to improve at once. In three months I was *perfectly cured*, and have had no trouble since. I wrote a letter to my family paper, briefly mentioning how my health had been restored, and offering to send the full particulars to any one writing me for them, *and inclosing a stamped envelope for reply*. I have received over four hundred letters. In reply, I have described my case and the treatment used, and have earnestly advised them to 'do likewise.' From a great many I have received second letters of thanks, stating that they had commenced the use of 'Favorite Prescription,' had sent the $1.50 required for the 'Medical Adviser,' and had applied the local treatment so fully and plainly laid down therein, and were much better already."

OVER-WORKED WOMEN.

For "worn-out," "run-down," debilitated school teachers, milliners, dress-makers, general housekeepers, and over-worked women generally, Dr. Pierce's Favorite Prescription is the best of all restorative tonics.

NOT A "CURE-ALL." Dr. Pierce's Favorite Prescription is not a "Cure-all," but admirably fulfills a singleness of purpose, being a most potent Specific for all those Chronic Weaknesses and Diseases peculiar to women. It is a powerful, general as well as uterine, tonic and nervine, and imparts vigor and strength to the whole system.

It promptly cures nausea and weakness of stomach, indigestion, bloating, eructations of gas, nervous prostration, debility and sleeplessness, in either sex. "Favorite Prescription" is sold by druggists under **our positive guarantee.** For conditions, see wrapper around bottle. **Price Reduced to $1.00 per Bottle, or Six Bottles for $5.00.**

EVERY INVALID LADY should send for "The People's Common Sense Medical Adviser," in which over fifty pages are devoted to the consideration of diseases peculiar to women. Illustrated with numerous wood-cuts and colored plates. It will be sent, post-paid, to any address for **$1.50.** A large pamphlet, treatise on Diseases of Women, profusely illustrated with colored plates and numerous wood-cuts, will be sent for ten cents in postage stamps. Address,

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LIVER, BLOOD AND LUNG DISEASES.

LIVER DISEASE. G. W. LOTZ, *Trudhomme, La.*, writes: "For four years I suffered from liver complaint and attacks of bilious fever; loss of appetite, nausea, constipation, sometimes diarrhea, pain in the back of the head, right side and under the shoulder-blades, fullness after eating, general debility, restless nights, tongue coated, etc. After taking four bottles of 'Dr. Pierce's Golden Medical Discovery' and 'Pellets,' I find I am as well as I ever was."

A BAD CASE. SAMANTHA GAINES, *Lockport, N. Y.*, writes: "For six or eight years previous to 1880, I had been troubled with a severe pain in the small of my back, also across my shoulder-blades, with considerable bloating of the stomach from wind; was so nervous at times I could hardly sleep; also troubled with dizziness and hard breathing spells. I was induced by my step-daughter, Mrs. Warner, of Olean, N. Y., to try the 'Golden Medical Discovery.' The effects were marvelous. After taking three bottles I was entirely cured."

GENERAL DEBILITY. S. L. FISHER, *Sidney Plains, N. Y.*, writes: "Dr. R. V. PIERCE, Buffalo, N. Y. *Dear Sir*—My wife suffered for several years from general debility. She had become a confirmed invalid. The physicians who attended her failed to help her, and it seemed as if she must die. On reading one of your Memorandum Books, it occurred to me that your 'Golden Medical Discovery' might help her. I procured a bottle, and, after its use, a change for the better was noticeable, and after using five bottles, she was a well woman. I have recommended it to several, and in every case, it has produced good results. I can never feel too grateful to you for the saving of my wife's life."

GIVEN UP TO DIE. **Liver Disease.**—MERRIT STREET, Esq., Druggist, of *Bluff Springs, Ala.*, writes: "Miss ELIZA GLENN, of this place, had been sick for more than a year with a severe affection of the liver, but when she was at the lowest, she bought three bottles of 'Golden Medical Discovery' from me, and although before using the medicine she was given up to die by all the attending physicians, her father assures me that she has now fully recovered."

MALARIAL FEVER. Mrs. CAROLINE SIMMONDS, *Medina, N. Y.*, writes: "I have been troubled with symptoms of malaria with fever, for three years, but after using three bottles of your 'Golden Medical Discovery' and 'Pleasant Purgative Pellets,' I am happy to say that I am entirely cured, and to-day I am perfectly well and able to do my own work."

DYSPEPSIA CURED. **Dyspepsia.**—LUCY A. WOOD, *Taylor's Store, Va.*, writes: "After many years of great suffering from the evils of dyspepsia, I was induced to try your 'Golden Medical Discovery,' and I cannot express the gratitude I feel for the great good it has done me. I do not suffer any pain from eating, and I enjoy life as well as anybody can wish."

DIARRHEA AND COUGH. Mrs. CURTIS BOGUE, *West Enosburg, Vt.*, writes: "Two bottles of your 'Golden Medical Discovery' cured my cough and chronic diarrhea. It has worked like a charm in my case. It is truly wonderful. I walked over a mile last week to recommend your medicines."

"THE BLOOD IS THE LIFE."

Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, vital strength, and soundness of constitution will be established.

Golden Medical Discovery cures all humors, from the common pimple, blotch, or eruption, to the worst Scrofula, or blood-poison. Especially has it proven its efficacy in curing Salt-rheum or Tetter, Fever-sores, Hip-joint Disease, Scrofulous Sores and Swellings, Enlarged Glands, and Eating Ulcers.

ABSCESS OF LIVER. ISAAC GIBSON, *Kenwood, Pa.*, writes: "My wife is getting well fast. When she began to use your 'Golden Medical Discovery,' our best doctors in Indiana County said she would die. They said your medicine would do her no good; that she had an ulcer on her liver as large as half a loaf of bread. Well, sir, to our surprise, when she began using your 'Golden Medical Discovery,' she commenced spitting up phlegm for some two weeks, and then commenced spitting up corruption and blood (it looked like what comes out of a blood boil) for some ten days. She now has been well for weeks."

Boils and Carbuncles.—J. ADAMS, Esq., *Toledo, Ohio*, writes: "I have used nine bottles of your 'Golden Medical Discovery,' and the result is I am to-day free from boils and carbuncles for the first time in many years."

Constipation and Ulcers.—Mrs. A. D. JOHNSON, *Georgetown, Ky.*, writes: "The 'Golden Medical Discovery' relieved me at once. I had a very bad sore on the back of my left hand for five months, and it cured that, as well as constipation and indigestion, from which I was suffering very much."

SCROFULOUS SORES. Mrs. A. L. CORY, *Hadley, Crawford Co., Kansas*, writes: "My son, aged fifteen years, was taken down last January with swellings on his right shoulder, left hip and knee. He lay helpless for five months, when great abscesses formed, four of which continued to discharge at the time he commenced using your 'Golden Medical Discovery' under your advice. Now, after having used four bottles of the 'Discovery,' he is almost well and walks three-fourths of a mile to school every day. A scrofulous sore on his arm, which ran constantly for two years, has healed completely under the influence of the remedy named."

"Fever-Sores."—Mrs. A. H. CRAWFORD, *Linn Grove, Buena Vista Co., Iowa*, writes: "I am the person who wrote to you two years ago for advice respecting fever-sores on my leg. I took six bottles of your 'Golden Medical Discovery' and was cured."

Scrofulous Tumor and Sore Eyes.—Mrs. S. E. GRAYDON, of *Greenwood, S. C.*, writes: "My daughter has been entirely cured of scrofulous sore eyes and a large tumor on her neck, by the use of your 'Golden Medical Discovery.' I have great faith in all your medicines."

CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD.

Golden Medical Discovery cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating and nutritive properties. For Weak Lungs, Spitting of Blood, Shortness of Breath, Bronchitis, Severe Coughs, Asthma, and kindred affections, it is a sovereign remedy. While it promptly cures the severest Coughs it strengthens the system and purifies the blood.

The nutritive properties of cod-liver oil are trifling when compared with those possessed by Golden Medical Discovery. It rapidly builds up the system, and increases the flesh and weight of those reduced below the usual standard of health by "wasting diseases."

LUNG DISEASE. **A Wonderful Cure.**—DANIEL FLETCHER, Esq., *Gloucester, Mass.*, writes: "Nearly five years ago, I was taken sick with a disease regarding which the three physicians who attended me were unable to agree. One of the foremost physicians in Boston called it a tumor of the stomach, and treated me for that, nearly killing me with physic; another, a homœopathic physician, thought I had consumption. When taken sick, I weighed 157 pounds. I suffered from a heavy cough, night-sweats, kidney troubles, etc., and was reduced so rapidly that my physicians gave me up. They were unable to help me in the least. At that time I weighed but ninety pounds, and had not been able to lie down, but had to sit up in order to breathe. I had been confined to my room for six months, expecting to die. I was so bad at times that I could not allow any one to come into my room, as I could not talk; nor was I able to walk. I picked up one of your memorandum books on the floor of the hotel where I was boarding, and after reading it I began taking your 'Golden Medical Discovery,' and the first bottle brought me around so that I could walk around the room all day. I soon began to build up, and gained so rapidly that it astonished me. I have taken no other medicine since then, and have used perhaps twenty bottles in all of this medicine. I stopped taking it in August, one year ago. I feel that it has saved my life. I now weigh about 160 pounds, and I think, and my friends with me, that this medicine saved my life. It certainly is worth its weight in gold, and I consider it a wonderful remedy from its effect in curing all my ailments."

SAVED HIS LIFE.

REDUCED TO A SKELETON. **Consumption Cured.**—W. J. HARTLEY, *Vera Cruz, Ala.*, writes: "I met with an old friend of mine not long since, and he told me of the very low state of health he had been in and he applied to our best doctor, but gradually grew worse under his treatment; was reduced to a skeleton, had a fearful cough and was thought to have consumption. While in this low state he made a visit to see his relations, and while in a distant town, he purchased a bottle of medicine called, 'Dr. Pierce's Golden Medical Discovery,' and took it, and by the time it was used he was as well as he ever had been. When I saw him, he looked to be in the bloom of health. His statement caused a great deal of inquiry, as he is a man of high standing."

BLEEDING FROM LUNGS. JOSEPH F. MCFARLAND, *Athens, La.*, writes: "My wife had frequent bleeding from the lungs before she commenced using your 'Golden Medical Discovery.' She has not had any since its use. For some six months she has been feeling so well that she has discontinued it."

Consumption Cured.—J. ANTHONY SWINK, *Dongola, Ill.*, writes: "For five years I suffered very much from a terrible cough and debility. More than a year since I commenced to take your 'Golden Medical Discovery,' and it has completely cured me. I thank you for the splendid health I have since enjoyed."

Golden Medical Discovery is Sold by Druggists. Price $1.00 per Bottle, or Six Bottles for $5.00.

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(Continued from First Page.)

point of space and every moment of time, according to the intelligible principle of ends and means,—ends that are cosmical in their reach and scope, and means that are cosmical in their dignity and effectiveness. Infinite wisdom and infinite will are characteristic attributes of God which stand luminously revealed in the organic or teleologic conception of the universe *per se*.

Every organism has a two-fold end—the indwelling or immanent end, and the outgrowing or exient end. Nature provides for the realization of this exient end of the finite organisms, so far as it is her own immanent end as the infinite organisms, by implanting in every finite organism of the higher orders the love of its own kind, the desire of offspring, the divine passion of maternal and paternal affection, the deep and indestructible yearning to repeat itself in that whose life is a renewal and continuation of its own—in that which is at once both itself and not itself. But the one supreme and infinite organism cannot reproduce itself in another infinite. Nevertheless, this exient principle constitutes that attribute in the character of God which is the rational foundation of religious trust and hope and love.

The blindly executive will is nothing but the objectively creative potency of the understanding itself. Thought is force, and force is substance. The perception of the absolute fitness of the ideal to become the real is the ground of the eternal creative act. The infinite organism manifests itself essentially as moral being; and the moral nature of man, derived from this moral nature of the universe itself, is the august revelation of the infinite purity, rectitude and holiness of God.

The problem of evil is insolvent in all reasonings. It is simply the pressure of our own limitations, from which neither the infinite love and compassion, nor even omnipotence can relieve us. Derived being cannot become infinite; and nothing short of infinitude can accomplish the above. Evil is no end in itself. It cannot exist in the universe as an infinite whole, but only in the mutual relation of its parts, as the shadow-side of all finite reality. Without this finitude, finite being could not be; and the infinite goodness and love itself chooses the condition of finite being with this adjunct, in preference to non-being.

Every deeply-religious philosophy must hold fast at the same time the two great principles of transcendence and the immanence of God; and that of his immanence, thought down to its foundation, is Monism. If God is not conceived as transcendent, he is confounded with matter, as in Hylozoism, Materialism or Material Pantheism. But, if he is not considered as immanent, he is banished from his own universe as a creator *ex nihilo*, and mere infinite mechanic. Scientific theism conceives him as immanent in the universe so far as it is known, and transcendent in the universe so far as it remains unknown.

It is really denial of him to confound him with the "unknowable" or unintelligible—that is, the non-existent. In vain will the soul of man strive to worship, to venerate, to love that which has no intelligent being. The clear idea must precede the vivid and strong emotion, just as necessarily as the fountain head must precede the beautiful river with its glory of smiling brooks. So long as man is finite, so long indeed will the mysterious, the transcendent, the unknown abide, as the infinite beyond to which the finite cannot reach; and the presence of this ever-abiding mystery perpetually excites those sentiments of sublimity and awe which are indeed the concomitant of all true worship. But every sentiment of true worship is absolutely extinguished in the intelligent mind where no clear idea is presented—where no luminous thought shoots its radiance into the fathomless abyss of being, but where all is black with impenetrable darkness.

"Scientific Theism is more than a philosophy; it is a religion, it is a gospel. It is the faith of the future, founded on knowledge rather than on blind belief—a faith in which head and heart will be no more arrayed against each other in irreconcilable feud, as the world beholds them now, but will kneel in worship side by side at the same altar, dedicated, not to the 'unknown God,' still less to the 'unknowable God,' but to the known God whose revealing prophet is science."

THE HAUNTED TELEPHONE.

[At the regular monthly meeting of the North American Society for Psychical Research, seven new members were elected. A communication from a gentleman in Lausanne, a corresponding member of the society, calling attention to a curious case of Thought-transference, was referred to the committee on that subject for proper investigation. Prof. D. E. Vaughan read a paper on the Divining Rod, which was discussed and ordered to be printed. At the request of Mr. George Henley that gentleman was authorized by the Council to proceed to Monterey, the society paying one-half of his expenses, in order to verify certain reports concerning the powers of one Isabella Ildez, said to be a Sleep-percipient of extraordinary percipiency. A final conclusion was reached in the matter of the Wolf Spectre of Luray Cave, which has excited general interest and provoked so much controversy. By more than a two-thirds majority the society decided to revoke the pamphlet on that subject, and to obtain and destroy, as far as possible, all copies now in circulation. The member, on the strength of whose statements and supposed good faith the society committed itself to this unfortunate publication, was expelled by an almost unanimous vote. Several communications inviting the society's attention to alleged cases of extra-physical phenomena were dismissed as impossible of verification, or as inspired by discreditable motives. The sentiment developed at the meeting is strongly in favor of a more conservative policy hereafter, with the utmost caution in the prosecution of these most important inquiries.]

The chief interest of the meeting centred in the report of the Committee on Haunted Houses and Apparitions. It is the fourth report submitted by that committee, and it consisted for the most part of a plain narrative, and searching examination of the facts in a remarkable case which is now startling the people of Washington, D. C. The committee's report is here summarized:

About five months ago Mr. G——, a gentleman residing at 1799 Rhode Island avenue, Washington, sent for a workman to overhaul the telephone in the library. He merely stated that the instrument was out of order. The workman, a competent mechanic, examined the receiver, tested the connections in the usual way, found everything working satisfactorily, and so reported at the office.

A few days later another complaint reached the manager from 1799 Rhode Island avenue. The note was so peremptory in tone that the chief electrician of the company himself went to look into the matter. His experience was precisely the same as that of his subordinate. There was nothing wrong with the telephone. Nevertheless, at Mr. G——'s persistent and apparently unreasonable request, the telephone was taken down and replaced with an entirely new instrument.

It was some time afterward that certain singular rumors, originating in the gossip of the domestics in Mr. G——'s establishment, obtained general currency, and thus reached the ears of a member of the Committee on Haunted Houses and Apparitions. The telephone was situated at the east end of the library, over a desk. Across the room, diagonally opposite to the telephone, a passageway, with two doors, led to the apartment where Mr. G—— slept. The story ran that all hours of the night, from midnight to the break of day, and night after night without intermission, the piercing drin-drin-drin-drin of the telephone bell was heard through the house, followed by the sound of footsteps, the opening and shutting of doors, voices in animated and sometimes angry conversation, and often a crash, as if of the demolition of furniture. Then there would be silence for a little while, broken again by the sharp summons of the bell and a repetition of the other noises!

For a time the servants supposed that Mr. G——, who held an official station of high responsibility, was using the wires at night for the transaction of important business. After weeks and months of his experience, however, they came to the conclusion that there was something far more mysterious in the affair. Several of them left Mr. G——'s service, and the story spread.

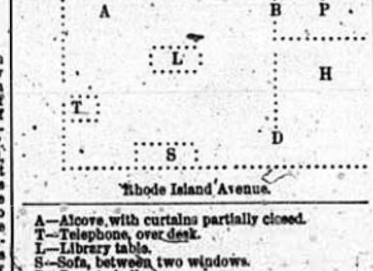
Another circumstance strengthened the conviction of the committee that here was a case calling for thorough investigation by the Society for Psychical Research. Whenever approached on the subject by his friends, or questioned as to the alleged occurrences in his library, Mr. G—— manifested a sullen reserve wholly at variance with his usual bearing. Any attempt to joke with him about his telephone was met with a sudden outburst of petulence. His friends noticed with solicitude a marked change in the physical condition of the eminent statesman. In three months he lost at least thirty pounds of flesh. The calm, somewhat stolid expression habitual to his countenance was gone; and instead there was a tired, haggard look, with many of the signs of impending nervous prostration. A pasty skin, whitish gray circles around the eyes, the ominous quivering of the muscles of the cheek and lips, the restless eye, the start of nervous apprehension at every unexpected noise, particularly the sound of the door bell or the striking of the clock, or even the jingle of the bell of a passing horse car—all of these things told a plain story. Mr. G—— was urged again and again to take a sea voyage, to go to Bermuda for a month, or to make the trip of the Windward Islands. He steadily refused to leave Washington.

Now, as everybody in Washington knew, Mr. G—— was a cool-headed, shrewd, and matter-of-fact person—one of the last men in the world to be pursued by the phantoms of a disordered imagination. Through Congressman B——, who had recently become interested in the work of psychical research, the Committee on Haunted Houses and Apparitions procured, about a fortnight ago, an introduction to Mr. G.—— and an interview with him. They told him what they desired—a full statement of his experience. Mr. G——heard the application through, at first with suspicious reserve, then with some signs of nervousness, and finally with an extraordinary manifestation of anger. He jumped from his chair and left the room exclaiming:

"I consider your request an unwarrantable intrusion into my private affairs. You are a set of d——d prying sneaks. That is my opinion of you, gratis."

Two or three days later the committee were more fortunate. They accidentally learned that one of Mr. G——'s medical advisers was Dr. R——, the author of the well-known paper on Telepathic Hypnotism, and a highly valued corresponding member of the society. Dr. R—— not only discussed the subject frankly with the committee, saying that there were facts in the case that completely baffled him, but even went so far as to offer to arrange matters without Mr. G——'s knowledge, so that the committee could spend the after-midnight hours of Friday night in the library at 1799 Rhode Island Avenue.

It is needless to say that the committee eagerly availed themselves of this unexpected and inestimable privilege. What they saw and heard is submitted without comment.



A—Alcove, with curtains partially closed.
T—Telephone, over desk.
L—Library table.
S—Sofa, between two windows.
D—Door to hall.
H—Hall and stairway.
B—Door to bedroom passage.
P—Passage leading to where Mr. G—— slept.
C C C—The committee.

The committee took possession of the alcove in Mr. G——'s library at quarter to twelve o'clock, having previously satisfied themselves by an interview with the manager at the central telephone office that all connection between that office and the house in Rhode Island Avenue was put off for the night. The gas in the library burned low. The door to the hall was locked. Mr. G——, obliged to obtain his repose in the earlier hours of the night, or not at all, was sleeping in his bedroom at the other end of the passage already referred to. He could be heard snoring. The door from the library into this entry was slightly ajar. The relative positions are roughly shown in the diagram above.

At eleven minutes past twelve there broke on the silence with peremptory summons the sharp ring of the telephone bell. The committee sat motionless in the shadow of the curtains. A second call sounded, and then a third, the last prolonged continuously for at least thirty seconds. At the end of that time the door leading from the bedroom was burst open, and Mr. G—— appeared, in nightgown and with bare feet. The look on his face, and the attitude of his body impressed the committee in a manner that is hard to describe. The distinguished gentleman's eyes were wide open, staring straight ahead. One hand was pressed against the side of his head. His shoulders were thrown back, one foot was planted firmly in advance, as if to brace himself against some unseen impulse. The perspiration rolled down the bridge of his nose, and his jaws were set firm. If there had been invisible ropes of steel irresistibly dragging him across the library toward the clangorous telephone, the almost agonized resistance of Mr. G—— could not have been more plainly expressed. He struggled at every step. Nevertheless, avoiding the centre table, he went to the telephone, and mechanically grasped the receiver and put it to his ear. Then the bell stopped ringing.

"Well," he said, "who is it now? What do you want?"

The reply was long, and the committee could not hear enough of it to catch the drift.

"No," shouted Mr. G—— into the transmitter. "I can't do it. That's all." He flung down the receiver and was turning away. The bell brought him up suddenly, and with a groan, he resumed the conversation.

"Who are you, any way? I don't understand. Sharp? What Sharp? Jacob Sharp? Oh!"

Another long message, Mr. G—— listening intently. As before, the committee were unable to distinguish more than a few detached words or phrases. "Fifth avenue," "stock and first mortgage bonds afterward," "track laid at night," "your opinion on unconstitutionality," "three hundred and fifty thousand," were among the fragments which they caught.

The manner and bearing of Mr. G—— had completely changed. He no longer had the appearance of a somnambulist dragged by some occult power to a dreaded interview. The hand that held the tube to his ear no longer trembled. He talked rapidly in a low, firm voice, and with perfect self-possession. Every sense seemed to be awake, every mental faculty alert. His eyes sparkled and his cheeks glowed as if with a sudden fever of avarice.

"Call it seven hundred and fifty thou'—five hundred thou' in capital shares, two-fifty in bonds of the first issue? What say?"

The answer came back faintly: "All right. Seventy-five it is. Hurry up the opinion."

Mr. G—— then turned up the gas, and seated himself, in night attire as he was, at the table in the centre of the room. He seized a pen and a pad of legal cap, and began to write rapidly, throwing aside page after page of manuscript. He was in full sight of the committee, but utterly unconscious of their presence. All at once the light in his eyes and the feverish color on his cheeks faded away, and the haggard look came back. He pressed his hand to his head again, half rising from the chair.

"What am I doing?" he murmured. "The offer is a delusion, like all the others."

Then he tore his manuscript into small bits, tossed them under the table, and went wearily back to bed.

During this singular transaction the committee sat motionless and almost breathless behind the half-closed curtains of the alcove. As soon as Mr. G—— had disappeared, however, one of the investigators went on tiptoe to the telephone and with a pair of stout scissors cut both wires just above the bell. It was now absolutely certain that the instrument was not in the circuit. Yet the sound of Mr. G——'s heavy breathing in bed had no sooner begun than the telephone bell again pealed its merciless summons. It rang and rang until it had dragged forth its wretched victim.

The second episode was much like the first, except that the mysterious energy, or potency, or psychic force—call it what you will—that haunted and controlled the telephone assumed a different personality. The scheme of a financial operation of apparently vast magnitude was unfolded to Mr. G——'s willing ears. He listened with rapt attention, asked questions until he fully understood what was expected of him, hesitated and haggled over the figures, finally yielded and went to work with pen and paper and law books at the library table. This time, however, he returned to the telephone before going back to bed.

"Hello! Hello! Hell-o-o!" he called.

"Well?" came back from the depths of the crippled instrument.

"Who did you say you were? What's your business address?"

The committee heard the answer plainly enough.

Until long after three o'clock this process was repeated over and over again, with scarcely any variety except in the details of the negotiations. The committee timed the recurrent outbreaks of the telephone bell and found that the intervals between the return of Mr. G—— to his bed of uneasy slumbers and the call that brought him out again averaged between seven and eight minutes. After the fourth manifestation a member of the committee tied a wad of chamois skin over the hammer of the gong. The muffled bell rang as clearly as ever. At another time the flexible tube of the receiver was cut and the two ends were fitted together tightly over a wooden plug. That made no difference in the behavior of the telephone.

The last manifestation witnessed by the committee was a little peculiar. The effect of the night's experience on Mr. G——'s already overtaxed strength had become terribly apparent. He staggered to the telephone looking far more like a spectre than a man of flesh and blood.

"Well, what now?" was his demand in a worn-out voice.

The enunciation from the telephone was so distinct that the committee heard the whole story. "We've got onto a racket that there's big money in. There's a scheme to plaster the whole Southwest with green goods. It's skin, but there ain't no sawdust in it. We'll catch every sucker in Alabama, Louisiana, Arkansaw and Texas who thinks he's fly. All we want is two or three respectable figger-heads—Southerners, of course—and a legal opinion that the statoots agin usin' the United States mails for certain enterprises ain't no good—won't hold water, d'ye see? Are you in with us, at one-third of net profits?"

The committee have never in the course of their investigations heard anything more distressing than the piteous moan that now escaped the bloodless lips of Mr. G——. "Who are you?" he managed to say.

"My name's Davis—Theodore Davis. Want any references?"

"Are you aware that your proposition is outrageous—insulting?"

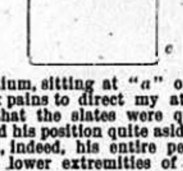
The answer came quick. "Insultin'? Insultin' to you? Ha! ha! ha!"

The miserable man flung himself on the sofa. "My God," he cried, "has it come to this?"—*New York Sun, March 22nd.*

Dr. Henry Slade in Berlin.

To the Editor of the Religio-Philosophical Journal:

Kindly permit a German warm-hearted Spiritualist from beyond the vast main to address a few lines to you for your valued paper, being, as I am, solely prompted by the love of truth and the desire of expressing my sentiments with regard to a medium who, owing to what I had read in Prof. Zöllner's Scientific Treatises, had long before this privilege of his acquaintance, been the object of much sympathy and admiration to me. I do not mean to say one single word beyond what is dictated to me by my own personal experience and observation; but for the strictest truth of what I do say, I beg you to accept my most solemn assurance. But to the point. On Monday, 22nd Febr. last, I accompanied Dr. Slade into his séance-room (in the "Hotel zum Kronprinzen"), and there we seated ourselves at a simple deal table about a meter and a half in square, thus:



The medium, sitting at "*a*" of this diagram, took pains to direct my attention to the fact that the slates were quite blank; that he had his position quite aside from the table; and, indeed, his entire person, especially the lower extremities of the same, were continually present to my view. The medium now took hold of a simple slate, such as may be had in any stationer's shop, and which still remains in my possession, and having exhibited it with both its blank sides to my sight, he cast a small fragment of slate-pencil upon it and held it beneath the table, his left hand resting on both of mine. Presently writing was distinctly heard to be going on, which, three raps being given to indicate that the communication was finished, read as follows: "Let the world cavil; truth will stand the test."

With the same precautions, and quite under the same circumstances, the slate was again held under the table, when the medium directed my attention to the fact, that he felt such a powerful exertion upon the slate as scarcely to be able to master it; and, indeed, I clearly saw it vehemently pushed up and down, until, at once, it was pulled from the medium's hand, and almost the same moment seen to rise above the plate of the table at "c," and just as quickly to return into his hand. Dr. Slade, stretching the lower portion of his body as straight as possible in the direction of that point, just reached about two-thirds of the plate, so that, supposing his entire body had not been continually facing me,—supposing anybody could perform a similar feat by means of his lower extremities, the medium could certainly not have reached that point. I do not mean to theorize here; I just give the simple facts; but I ask: what other power than that of the invisible can have manifested here?

But further: Dr. Slade now took two blank slates—I convinced myself that they were such—and again throwing a bit of pencil upon one of them, covered it with the other and held both closely together, obliquely to my left ear, so as to form an angle of about 45° with my head, the slates resting on my shoulder. Owing to this oblique direction, the morsel of pencil must evidently have been lying on the lower part of the sash; yet the writing went on in a vigorously audible manner, so that I thought I could even plainly distinguish the t-strokes, when being drawn. The three raps of exceeding nicety following again, the one slate was covered all over with a communication of a highly ethical nature. Here I must again ask: what power was it that so masterly handled the fragment of pencil inside the two slates? I say, the very same which claimed to do it—the spirit!

On the same day, seeing Count H. v. D. coming out of the séance-room, I was so free to ask him, if he felt satisfied with his séance. "Very much so," he replied; "among other things, we asked to be given the first letter of a three-lettered name, and it was given."

I must not leave unmentioned that at my séance, as also at a subsequent one (26th Febr.), I have been repeatedly and pretty lustily clapped upon my *right* knee by what I felt to be the palm of a hand. I give "right" in italics, because it was not the knee on the medium's side, but the one on the other end. It was also at the latter séance that I was called upon, by slate-writing, to look for my pocket-handkerchief "at the other end of the room"; and, indeed, there, under a bedstead, it was found knotted up in a manner as equally to evince strength and ingenuity. The handkerchief had been displaced from my hind coat-pocket without my perceiving it. This fact, as well as the throwing of a stick from another table, and also the flinging of a piece of board from off the slate right over my head and the table, whilst the medium all the while held the slate beneath the table, forming the chain with his left hand, may not a little deserve the kind reader's attention.

February 27th.—Between 5 and 6 P. M., I again sat with Dr. Slade—this time, as also on the previous day, together with a young student, Mr. Dessoir of Kœthener-Str. 27. We chiefly had physical manifestations, but which were of a very powerful nature. Already at the outset, two slates were smashed by the invisible with a shocking crack; and the remarkable feature about this occurrence was that the slate fragments were pressed together on both sides of that part of the slate which was still left in the sash, reminding of the layers of ice as pushed together by the force of rolling glaciers. Then a small "card-table," being only touched with the tip of the medium's forefinger on the top of the plate, was raised and placed upon the table described, remaining suspended with its leg; thereupon a large, heavy chair, being alike touched on the top of the back, was thrown entirely upon the séance-table with great vehemence; and lastly, this table itself was raised above our heads, quite upset, and thus, with its legs upside, came down with a tremendous noise. Taking up my pocket-handkerchief, which, this time, I had intentionally placed behind my chair, it was again knotted, but in a manner different from that of the previous day. We, then, broke up, all of us, the medium not excepted, being not a little terrified.

In the meeting of our Spiritualistic Society, "Psyche," which followed the séance at 8 o'clock in the evening, one of the controlling spirits named "Owasso," entranced the medium and demanded to be queried on spiritualistic subjects; and numerous questions were read and answered in a manner as to give full satisfaction in every direction.

These few instances, of a vast number seen by other sitters, with many of whom I have spoken, may suffice to show the enormous mediumistic power of Dr. Slade, as also the genuineness of the manifestations. As to the latter point, I should reproach myself for mentioning it, were it not for the fact that—alas—such self-denying, faithful laborers for the cause of truth still find individuals (there are Lankasters in every country) miserable enough to question the integrity of their character—from motives inconceivable to me! I have myself repeatedly witnessed Dr. Slade's refusing pay, whenever he thought the manifestations had not afforded that satisfaction which he is so anxious for, but which, as every experienced Spiritualist knows, chiefly depends upon the necessary mental and magnetic condition. When will at last dawn the day which will bring with it a more appropriate appreciation of a medium like dear Dr. Slade, who devotes his entire life, his entire mental and physical strength, to the benefit of mankind, to give them that unspeakable treasure of a palpable, undoubting conviction of immortality!

Dr. Slade, in particular, appears to me, as it were, a truly priestly personage, aiming at nothing but being at all times found in the service of truth, having no will of his own, but always yielding, with perfect simplicity, with implicit obedience, to the powerful influence of his guides, having no concern for his own welfare! This is particularly true with regard to Dr. Slade's trance state. I have been favored with a few days' personal intercourse with him at the hotel, and I improved that time for a close observation of his mediumship and character. Sometimes, one two or even three of his controlling spirits would successively entrance him, speak and act through him in a manner very sublime, highly pointed, logical, and ethical; and when I expressed my apprehension that this continued trance was detrimental to his physical and mental condition, he would quiet me by saying it, on the contrary, did him good—that he was always at his guides' disposition, and that he would only let them work, refraining from all will of his own.

Verily, the day will come when a radiant crown of brightness will be placed upon the head of every such faithful worker!

A HULISCH, Prof. of Languages,
Berlin, S. O. Skalitz Str., 138, II., Mar. 5, '86.

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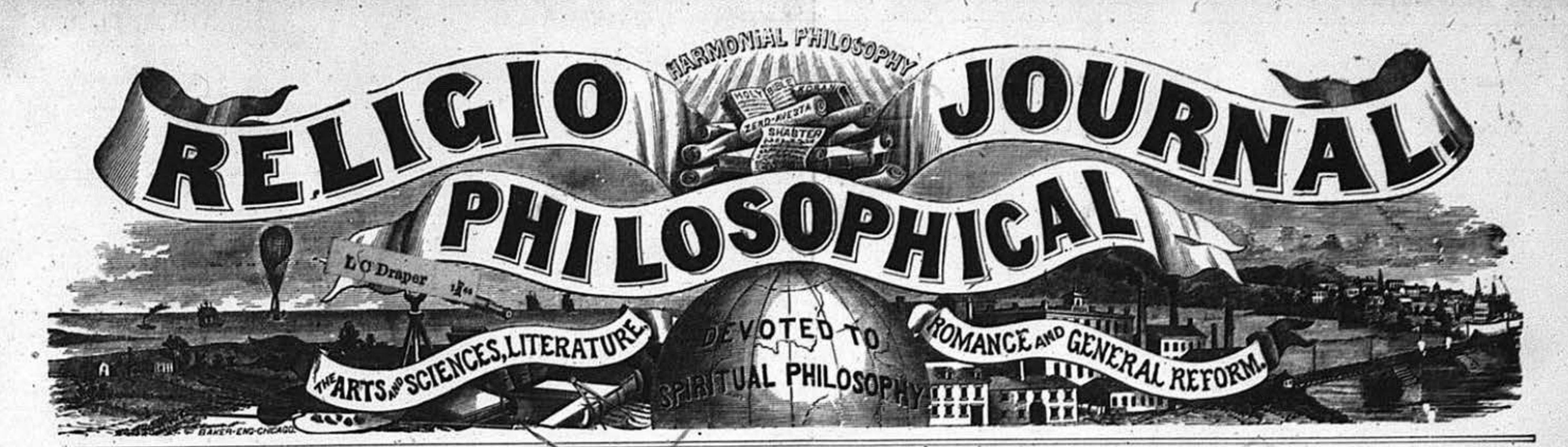

RELIGIO PHILOSOPHICAL JOURNAL.

THE ARTS AND SCIENCES, LITERATURE, DEVOTED TO SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

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VOL. XL. CHICAGO, APRIL 10, 1886. No. 7

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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THE ROSTRUM.

"Religion in Our Public Schools."—"The Gospel of Good Cheer; or, The Bright Side of Things."

Synopsis of two Discourses Delivered in Metropolitan Temple, San Francisco, Cal., by Mrs. E. L. Watson.

[Reported for the Religio-Philosophical Journal by John B. Cummings.]

The question of the secularization of our public schools is a great one, as the public school is the proudest institution of this country. To it we owe that general liberality of thought and universal inquiry manifest in the younger portion of our people. The spirit of true democracy is growing among the younger members of society, while religion is improving as is shown in their regular conduct. We also see that the religious faculty is the last to develop in a healthy human being. There is method in Nature's workings. In the development of man the first buds are those underlying the physical, next the intellectual, and last the spiritual or religious—that which opens the spiritual sight and carries him beyond the empirical. This is when the growth is natural, but when the mind is imprisoned in a narrow channel and not permitted to keep fresh the entire being, it warps the nature and results in depravity. Every human being is naturally religious. This religious faculty is latent or active, and the world is never in danger of becoming irreligious. On the contrary, it is ever pressing forward to the domain of religion.

A child should be educated in religion by those who are related to it by tender ties, but in general education religious bias should be kept out. First, train the faculties to see nature aright. Bring out the inherent qualities, for you can not endow a child with any. Genius is inborn, not made to order, and education means the development of that which is within. When a man can see what is actually in nature, he is more than an animal. Then creeds shrivel, but there is no danger of irreligion on account of a lack of sectarianism. To divide the school fund between the sects would stunt, dwarf and strangle spirituality. It is not the man that is most pugnacious who is most religious, but the man who is satisfied that nature will vindicate herself, and who says: "If my creed is true, it will grow; if not, it must go." Prof. Elliott says that our public school system is pernicious, because it does not include religious training, but our daily experience will do this, if our religious teachers let us alone. Our experience will teach us of the immutability of natural law, and that morality is the core of religion. Science is the knowledge of natural law, and religion is obedience to that law. All children should have equal opportunities and be allowed to express their own thoughts and sympathies. Then the religion, which is the expression of nature, will come forth, but not that crippled thing builded by popes and kings. Teach children facts and they will draw their own conclusions. Are our ministers' children fine specimens of religious development? Why, the master infidels of the day are the progeny of theological fossils. Sectarianism dwarfed them and threw them to the other extreme, and now they hate religion. Religious wars have been the blackest and bloodiest of all; and the differences between husband and wife, on account of religion, have been the most bitter, because religion has been a hot-house growth and not a natural production. The public schools are nearest to Nature's laws, for the children meet in them on a common level to learn common facts, which form the alphabet that introduces them to wider fields of thought later on. All through life they feel the liberty that is bred in the public schools, but how would it be if Elliott's plan were carried out? There would be frequent fights among the children, whereas now they have a common aspiration, and do not think about each other's creeds.

So far as possible leave children free to learn in the natural way. Both in school and at home have no more rules and commands than are necessary, and recognize individual rights, for bowing before the divine in each other brings us before the throne of God. Keep the public schools free from religious forms, even from the reading of the Bible; and let prayer be something more than mere form. Now the Bible is often read by a Protestant teacher who gives it a Protestant coloring. This causes many Catholics to patronize their own schools, and the result is that Catholicism is growing. The Catholics have a legitimate cause of complaint when they say: "We are taxed to support the public schools, yet they militate against our religion." Since religion is sure to ripen, why not let the children enjoy the sweet air of liberty? The less you interfere with nature, the better for all, for forced activity of the mind causes it to become barren at last. To teach a child that it never pays to do wrong is better than all the catechisms. The spontaneous sayings of children often put to shame old theologians. What have children to do with the fall of man, total depravity, predestination and vicarious atonement? Knowledge never does harm, but guesses do; and these theological tenets are guesses prompted by disease of the liver. Emerson tells of a man who was a strict Calvinist when his liver was diseased, but when healthy he was a Unitarian. A child readily disposes of all these questions. One says: "How absurd that God liked the Jews better than all others, when all were made by him!" And another says: "I would rescue my little pet dog from the fire; and would God burn children forever?" Let the religion of nature flow in, and we will get rid of the liver complaint. Instead of bemoaning the eternal loss of six hundred millions of human beings every generation, let us believe that God has too much sense to waste so much raw material.

We declare then in favor of a thorough secularization of our public schools, although we have a strong sympathy for all religious denominations. God is behind those systems we decry. Every persecution of the past was permitted by Justice, for the law of necessity ruled. Every word spoken on the side of tyranny, as well as on that of liberty, is permitted by the same power. Only the master musician can understand that apparent discord which is true harmony. Let in the sunlight and the starlight of science, and keep out the clouds and the fogs of superstition. Millions believe that it is a crime to teach that the Bible is infallible; and it is unjust to make them pay for such teaching. A well-born child will interpret the Bible in a way more true to nature than most of those men who are saturated with theology.

Take the children out and botanize with them. Use the microscope, for the closer we look at nature the more perfect she appears. Show them the adaptation of plants to their surroundings. Listen to the birds and inspect their beautiful plumage. Thus each little heart will become an altar, full of gratitude and song. What is true religion? It is the human soul possessing its own. Give children liberty to study nature in every department, for the love of the beautiful is a great help to religion. Never have an arbitrary rule, but put them on their honor; and never be discouraged when a child seems to make no progress. Develop a pure democracy, and abolish the aristocracy of the churches. Let every man's life be the criterion by which he shall be judged. Then we will have no theological battle in the schools, and no class prejudice anywhere, because people will strive to make this life noble and not hanker for the hereafter.

When we have less theology and more true religion, our churches, instead of being open only one day in the week to tell us how bad God and humanity are, will be open every day, and science will enter them. I look forward to the time when infancy shall be shielded from false theology, and shall hear the voices that fill the great seeming voids, and hearing shall obey. Then all will pay tribute to the heroes who have bled and burned for the truth, and whose lives have been the prophecy of that grand, rounded maturity, which shall be as infinite and pure as is the infinite and pure God.

THE GOSPEL OF GOOD CHEER: OR THE BRIGHT SIDE OF THINGS.

We live in a world of beautiful wonders. When the soul is alert, it beholds in nature marvels of architecture, harmonious in form and color, light and shade, and of infinite perspective, such as only a master artist could have produced. The farmer, who patiently coaxes the chemicals of the soil into wonderful shapes of grain and fruit, and the men, women and children who toil at spindles whirled by steam, are all under the command of a higher power, invisible to them, and no slave toils but toils under a master more exacting than the one whose lash he feels.

There is poetry in every page of nature, if we have but the eyes to see it, and music in every heartbeat, if only we have the ears to hear it. Even at a common-place dinner there is a whole book of poetry before you. Behold that snowy linen! It was but a field of slender stalks until the magic of mind wrought it into its present shape. The beautiful china was only common clay until mind made it precious. The silver—nature had locked it up until man's skill extracted it and worked it into delicate shapes. The bread a thousand fairies helped to make; and the fruits are the crystallized elixir of the gods, for all of which we scarcely give thanks. And in the forest we find that nature has been embodying her beautiful thoughts, and has placed within man the eye to see them, when he looks at the bright side of things.

We have our night time in the storms and darkness of social life. A king or a czar may wound a populace of slaves, but at last the slaves awake into noble souls, in the flash of whose eyes there is the promise of a brighter future. We should never tire, for we are working with God, and each motive is sprouting and ripening under the beautiful law of necessity. We are hedged in by petty circumstances. We would like to dream, perhaps, in Italy and admire the works of art by the masters. But what are these creations of genius? They are but the rethinking of the thoughts of God; and in the human form there are more wonders than can be found on canvas or in marble. Apollo, Adonis and Venus are next door. We have nature always before us, and there is no circumference to the soul's world, if we only appreciate the beautiful. Go into the woods and you will hear music from swinging harps on all sides resounding through lofty naves grander than cathedrals, and preserving a perpetual rhythm, while the sun gilds the moving tapestry. The bright side can be found everywhere; it is only the soul that is in shadow. An astronomer is unable to see through his telescope. He says that there is something wrong, but he finds that a spider has simply woven a web across the glass. So it is with the eye of the soul. We say that there is something wrong with nature, when nothing but a web of doubt obscures our sight. When the heart is set right, there is no problem but what can be settled, for then the soul feels secure, lying in the arms of the Infinite.

But, you ask, how is it when friends betray and children disobey? God will bring back the wanderers through suffering and seeming evil. A little patience rescued from a life of degradation John B. Gough, who afterwards became the most eloquent temperance orator. When he started to speak, a thousand scenes of woe came up before him. He saw himself as he had been—then his tongue flamed as he brought many a wise lesson out of slums and gave it wings. Strength sometimes can not be developed without thrusting daggers into the soul, making the vilest sinners teachers such as the world needs. Never give up hope for any one. There is a fine communication between a loving soul and a lone wanderer, which seas can not sever, and by which the lost can often be saved.

We have no right to worry about to-morrow. Borrowed trouble is the worst. We have always sufficient strength to bear real trouble when it comes, for the divine soul is patient, and it is only in the external that we are disturbed, but we never have the grace to bear borrowed trouble. Live full of trust, striving to do your best, and then no evil can befall you. Every hour brings us nearer to larger opportunities; and every task can be dignified by being nobly discharged. Mortality is but a day to be spent in sharpening tools for better work, and in which each human soul is tuned to finer harmonies, which at last will give us full compensation for the trials of this life.

Would you paint a picture all in white, making it one dead blank? Would you have it all in rose and gold? There would be no beauty in such a work, for shade, too, is necessary. We need love as an inspiration, and faith to bring us thoughts of the Infinite, never losing ourselves in the little things in the foreground, and then the picture will grow in God's own way.

The earth moves on so easily that it seems to make no progress, and, as it turns, everything keeps in its place, because of the law of harmony and order. We feel no motion, because every atom obeys that which we call the law of nature, but which is God's will. So with the human soul. Each one moves in its own orbit, regulated by law. If we will cast off all fear, and will trust in God, our lives will be filled with beauty. If we will fit ourselves, each one to his own place, we will find that every part of the machine moves noiselessly, but now we burn with friction because of our distrust of God.

We mourn a loved one who is dead, and we cry, Is this the all? Is there naught to comfort us? Yes, there is a bright side to death as well. The spirit life! How dear it is becoming! So long was it crowded with groaning spectres, while all in the tomb was turned to noisome dust, that we were left desolate with broken hearts. Yet the blow was self-inflicted. If we had opened our spirit eyes and ears, and given the spirits a better welcome, they would have told us what we now behold is true. Facts now multiply to prove man's continued existence, and our risen friends give us many assurances of their old-time love. There is no problem but what can be solved, and this great question is answered at last by nature.

There is no death. That which is called death is but a refining process, which removes the dross and leaves the fine gold in fairer shape. Graves should be covered with immortelles and other beautiful flowers, for death is the best and brightest side of life. Spirit communion now causes the sweetest hopes to bloom in our hearts, and furnishes us with incitements to live better lives. Love is intensified on the other side, and friends are reunited in sweet companionship. Right and wrong are forever struggling, but have no fear, and let your petty troubles be healed by the largeness which surrounds you. Each night shall have its glory star, and all darkness shall vanish at the dawn of that full-orbed day that soon shall be.

For the Religio-Philosophical Journal.

INTERESTING INCIDENTS.

BY THOS. HARDING.

> "Full many a flower was born to blush unseen
> And waste its fragrance on the desert air."

All over this country, and probably all over the world, incidents of a spiritual character are continually transpiring which are worthy of mention in a public paper—particularly in one which recognizes the close relationship existing between the occult or soul world and the palpable or sensual world. Space can scarcely be better occupied than with the relation of such incidents as transpire through the agency of private individuals, who do not expect either fee or reward for their services, but sacrifice their ease and sometimes even their health to the public welfare and enlightenment.

All over this broad land are women and men who, though each day occupied with their secular and domestic affairs, are used by the higher intelligence to heal the sick, comfort the sorrowing or convince the judgment of some valuable truth. Women are beckoned off from their domestic affairs, called upon to cease for a time their washing, baking and sewing, and turn their thoughts away for a season from husband, children and home, to aid in the great work of a world's salvation. Men are required to leave their plow in the furrow and go to some neighbor's house with the "Glad tidings of great joy," or quit their factory or office to drop the tear of sympathy over another's bereavement. Stop the transition of the "filthy lucre" from the people's to the preachers' pocket, and the preaching stops; but here is a cause which is most effectually preached, without "money and without price," and that by agents specially chosen by an invisible power to convey knowledge to the ignorant and consolation to the suffering.

While the public medium who makes a profession of Spiritualism, is doing a good work in aiding to bring about the conviction and regeneration of the world, and is entitled to a reasonable remuneration, yet we must acknowledge with heart-felt satisfaction the good work of those who, in the private walks of life, are giving out of their fullness—carrying gladness to many hearts and conviction to many heads, without the most distant prospect of earthly reward, save that which comes from the consciousness of having done their duty.

During my travels in the prosecution of my business, I hear of many, very many interesting circumstances, well worthy of record, some occurring in orthodox families, some in the homes of skeptics, and frequently in places and amongst parties where I should least expect to hear of them, and I feel a desire frequently to take notes and give them to the public, more particularly when they come through persons whose statements on any subject would be accepted for truth, and who are, where best known, regarded as parties capable of intelligent discrimination.

Not to weary the reader with preliminaries, I shall at once proceed to give the substance of a few notes recently taken, of incidents which occurred in private homes or to unprofessional individuals. (Readers will please to observe, that in all cases, when I report I give dates, places and authorities in full and even give the names and addresses of narrators, where I am permitted to do so; this is an age of reason and no person can be expected to accept a statement as fact, without authority.)

Mrs. Lizzie Laughery, of Mo. Valley Junction, Iowa, is quite an interesting and reliable private medium. She was recently on a visit to her sister, Mrs. John P. Gariette, whose home is near Mongo, La Grange Co., Ind. During a three months' visit, Mrs. L. was kept busy nearly all of the time giving sittings to strangers who called upon her, and was frequently reduced to a state of exhaustion from the continued strain on her nervous system; but she had the satisfaction of knowing that through her mediumship many were made happy. One gentleman, a well known party (a merchant in the village of Mongo, I think and well known through that section), wrote a statement of his case, which appeared in one of the country papers, in which he explained all the circumstances, and bravely acknowledged himself convinced of the truth of Modern Spiritualism; up to that time he had been an orthodox church member; but whether he has retained his membership since, I have not been informed.

One day she, Mrs. L., was called upon by Mr. Sirus Filmore, brother of the late Millard Filmore (ex-President of the United States) in company with his grandson-in-law, Dr. Eastman. She told the old gentleman, that there was a spirit present who said he was his brother; and on being requested to do so, she minutely described him.

"Now," said Mr. Filmore, "if this is my brother, I wish he would give me some satisfactory test by which I may know that I am not mistaken." After a pause the medium said:

"He was present himself dressed in the garb of a Quaker, and says: 'Brother, don't you remember how, when we were boys, I dressed myself up in Quaker clothes for sport, and went to church.'" Old Mr. Filmore burst into tears when this long forgotten incident was brought to his remembrance.

Mrs. Laughery has been a medium for private sittings about twenty years, but has never, I am informed, required or accepted pay for her services. About twenty years ago she had a severe spell of sickness, and lay at the point of death, when her mother's spirit appeared standing at her bedside. Her friends implored her to prepare for death, or that she would be eternally lost; yet she positively refused to yield up her faith in the truth of Spiritualism. She believes that her mother who, during her illness, she saw almost constantly at her bedside, was an agent in her recovery.

SPIRIT SYMPATHY, EVEN FOR DUMB ANIMALS

Mr. Edmund Dyer, of Mongo, Indiana, is an elderly gentleman, a farmer, and has been mediumistic from childhood. (Mr. John P. Gariette is my authority for the following statements in reference to Mr. Dyer.) When a boy he was returning from church one Sunday, in company with three other boys, when he found himself suddenly stopped on the road by some unseen power. The other boys called out, "Why don't you come on?" but he told them he could not go with them; the only way open to him was in one particular direction; he went that way and the other boys followed through curiosity. He was led directly to a spot in the woods where a cow had had her foot caught in the roots of a basswood tree, and the poor beast was almost exhausted from her vain efforts to extricate herself and the intensity of her sufferings. The four boys went to work on the tree root and soon succeeded in restoring her to liberty and comfort.

On one occasion when Mr. Dyer was following the occupation of a teamster, he was walking on the road by the side of his wagon. There was another team, with a similar load on before him. The other teamster's name was Gage. Suddenly Mr. Gage's feet slipped on a piece of ice, I think, and he fell under the wheels of his wagon. Mr. Dyer on the instant threw up his hands (as he supposes under his Indian influence) and then ran forward surely expecting that Gage's legs were both cut off by the wheel, because the load on his wagon was upwards of a ton and a half; but to his utter astonishment the man got up, not having received the slightest injury. From that moment Gage was a Spiritualist.

The above reminds me of a circumstance which occurred to myself some twenty-five years ago, months before I had ever even heard the word "Spiritualism." Having been accustomed to city life, I was perfectly "at sea" on a farm, and to use a familiar expression, "I took hold of every thing by the wrong end." One day I was dragging in the field and attempted to cross to the other side of the drag by stepping on one of the bars, but my foot went down between them and, in a moment, I expected that my leg would be broken—perhaps torn from my body. The horses were in motion, and my foot was driven into the soil from the pressure of the drag from behind; but at the precise instant (when probably if the horses went on another foot I should have been ruined) the horses stopped, and I was saved. I felt so conscious of the presence of my mother at the time and her intervention in my behalf, that I sat down on the drag and in the fullness of my emotion, wept. I was all alone in the field at the time, and never had heard of a spirit friend interfering in one's earthly affairs until some months after the occurrence.

A doctor, graduate of a prominent college, who has been in practice over thirty years, but who, for obvious reasons does not wish his name to be mentioned, has given me the following item. He says: When he was young his father taught him to bear patiently with insult, and if ever he insulted another to be willing at all times to apologize for it. One day he was grossly insulted in the presence of others, and in a manner which caused him to feel it keenly. He rushed up to the insulter, his hand clinched, and with the full intention of knocking him down, when he received a familiar slap between his shoulders. All the persons present heard the slap, and saw the dust fly out of his coat. He at once understood its import (his father reminding him of his early instructions); he felt at once convinced of his dereliction of duty, went up to his antagonist, and told him that if he thought himself insulted by him, that he would beg his pardon. Ever since, the fact of his father's early instructions is present in his memory. It may be added that of those who were present and saw as stated, one was an ex Senator; two were regular physicians, graduates of medical colleges, and several other respectable men.

These few examples may satisfy the reader who has not had satisfactory evidence of the truth of what is commonly understood as "Spiritualism" that, at the least, there is a radical change in these latter days, in the methods of preaching the "fatherhood of God and the brotherhood of man;" that religion, so-called, is fast becoming a practical affair, which convinces the judgment as well as warms the heart. This kind of religion and style of preaching is as well adapted to summer as to winter—to the farm and the workshop as well as to the church and the

(Continued on Eighth Page.)

For the Religio-Philosophical Journal.

"Occultism" and Astrology.

BY PROF. W. H. CHANEY.

The JOURNAL of March 13th contains a trance lecture by J. Clegg Wright, given at Newfield, N. J., which contains the following sentences: "Occultism, necromancy and astrology are subjects that the scientific world has got well through with. The witch, riding a broomstick, will never again be an object of superstitious fear so long as the schoolmaster is abroad."

Poor Tray was disgraced by being caught in bad company, and here the spirit-control seems to be striving to disgrace astrology by classing it with witchcraft and broomstick riding. This is the method of Christianity towards its opponents. Spiritualists are classed with the insane, idiotic, and they might as well add, "Indians not taxed," for in their wild state I find that the Indians of this country believe in the spirit communion. This is a slur, not to say insult, in thus classing Spiritualists. Spiritualism is either true or false, on its own merits, regardless of whether lunatics, idiots or Christians believe in it or not. And this is true of every pretence that can be put forth. If Mormonism and freelovism are true to decency and the philosophy of life, they must be so proved, regardless of what the Bible says, nor should they be classed with prostitution on mere assertion.

I do not consider a spirit as "authority," any more than I do a mortal, nor in any way my superior, only as he proves it by his superior intelligence. It is too much like old Orthodoxy, which accepts the assertions of the priest, for a Spiritualist to swallow all that may come from spirits. A spirit is not infinite, but finite, with its knowledge limited, like myself and therefore when I find one blundering in knowledge, I always discuss the point with him as with a mortal, and wish that all Spiritualists would do the same, for in this way our beautiful philosophy would develope into higher and better conditions.

This spirit classes necromancy with broomstick riding. Let us see what definition Webster gives to necromancy. After deriving it from the Greek, *nekros*, "dead" and *manteia*, "divination," he adds: "The art of revealing future events by means of a pretended communication with the dead." Webster says "pretended," just as all opponents of spirit communications do, but otherwise this is a very fair definition of Spiritualism; which this spirit classes with broomstick riding. Were I Sampson, and the spirit David, I might advise him to go back to Jericho and tarry till his beard grows, but as I am not, I advise him to study the definition of words before making such wholesale assertions.

He coins the word "Occultism"; now as Moses died before reaching the promised land, so Webster died without having discovered this word. How sad! But as the man who said "Lutharian" and meant Lutheran, I presume this spirit meant "occult," a word which Webster defines as: "Hidden from the eye or understanding; invisible; secret; unknown; undiscovered; undetected." Let us see if science has "got well through" with the occult, taking Webster as authority for its meaning. Electricity belonged to the occult until Thales, 600 B. C., discovered the first scientific fact connected with it. Then but little more was discovered for two thousand years, and within the recollection of very young men, Edison has astonished the world by bringing to light so much that had always been occult. Is there no more to learn of the forces of nature which are now "hidden from the eye or understanding?"

For more than a quarter of a century I have been studying the occult, and instead of being "well through," I have but just entered the vestibule of the great temple. My department has been the literature of the ancients, including their sciences and religions, all of which were occult. They organized secret associations, wrote out their science and philosophy in allegories which the exoteric thought they understood, but knew nothing about. The Masonic Monitor is a specimen. It contains the symbols and explanations of Masonic secrets, understood by the esoteric, but the meaning not even guessed at by the uninitiated. During Christian persecutions, although the Masons preserved their symbols, they lost many of the explanations and substituted others. I will give an example. Three orders of architecture are now the symbols of Wisdom, Strength and Beauty, but in my studies I have discovered the original symbols, and here they are:

I Λ O

The first was represented by an obelisk, standing upright without any support, and therefore representing Wisdom. The second was represented by a pyramid, the most enduring of all superstructures, and therefore the symbol of Strength. The third was represented by the circle, and as curved lines are more graceful than angles, it was the symbol of Beauty. Here was Wisdom to design, Strength to support (now rendered establish), and Beauty to adorn. It will be seen at a glance that those symbols (one of the many Masonic Trinities), were wholly unintelligible to the exoteric. They were not exactly hieroglyphs, notwithstanding they represented ideas, but three figures in geometry, namely, the perpendicular, the triangle and circle, and when our ancient brethren invented characters for the capital letters of the Roman alphabet, mark how ingeniously they labored, for the varied shapes of the letters are only various combinations of these three symbols. Geometry was invented for measuring arcs in the heavens, whereby to calculate primary directions in horoscopes, but given a name to hide from the exoteric its real use; *ge*, the earth, and *metrein*, to measure; "to measure the earth," whereas it was the heavens they were constantly measuring. "Geometry and Free Masonry were formerly synonymous," says the Monitor.

In their literature they have "hidden from the eye and understanding" thousands of beautiful secrets, by the use of metonomy and metaphor, and yet understood literally, as they intended the exoteric should understand the allegories, they are supremely ridiculous. I will give an example by way of illustration, but must first make some astronomical explanations, for it would be unfair to suppose all my readers are astronomers.

Declination is the distance, either north or south, of the equinoctial. The sun leaves southern declination about the 21st of March, or as we say in common parlance, "the sun crosses the line." Its declination increases daily until about the 21st of June, when we have the longest day. Then for about three days the declination does not change either way. On the 24th of June, sacred to John the Baptist, the declination begins to diminish. Here is a scientific fact which the ancients discovered and told it in a way that the esoteric understood, but which was occult to the exoteric. One of the allegories is Balaam riding the donkey, and another is the sun standing still at the command of Joshua. I will briefly explain these by way of illustrating how the whole Bible, from Genesis to Revelations, can be explained, showing that it is not only beautiful, but scientifically true.

In the Hebrew, Balaam means "the old age, or ancient of the people," of which the sun was a symbol, being represented by a circle, which has neither beginning nor end, and to this day the sun is represented by a circle, with a dot in the center symbolizing God on his throne in the center of the universe. Therefore nothing could be older or more ancient than that which had "no beginning," and the sun is the only one of the heavenly bodies having a circle for its symbol. Then Balaam is not a man, but a personification of the sun. In those days Leo occupied the summer solstice. [Solstice, from *sol*, "the sun," and *sistere, siti*, "to cause to stand."] To reach this solstice the sun (Balaam had to pass through Cancer, in which are two stars, called the "two asses," and pass over these two stars. Personified as a man, it was a pretty conceit for the man to ride one of these asses. Having reached the greatest northern declination, the angel of the Lord, (the constellation Perseus, with a Turkish scimeter, whose stars can be be seen rising just before the sun, on June 21st, turns him back from going any further north. The sun, deified as Jesus, requires both these asses ("whereon no man ever sat," nor never can) to ride to Jerusalem.

The allegory of the sun standing still is a rare exception to the general construction of these myths, in this, that instead of personifying the sun as a man, the sun is its own representative, while Aries is represented by Joshua. In astrology the sun is "exalted" in Aries. Gibeon, in Hebrew, means both "a hill" and "a cup," according as it is used in the sentence, the same as solstice is used to denote the middle of the space occupied between both the six northern, and six southern, signs; or technically, the summer and winter solstices. When the circle of the zodiac is represented as though cut and straightened like a hoop, the northern half has its upper edge convex and the southern half concave. Jonah is the sun, at the winter solstice, where he lies still in the belly of the ecliptic during the three days that there is no variation in the declination. Jesus, as the sun, does the same. It is called "hell," "the grave," "the belly of hell," "the dark valley of the shadow of death," etc.

The summer solstice is the mountain east of Beth-el (Aries, the Lamb of God), where Abram, as the sun, "dwelt," the place being Haran; the next year "he pitched his tent on the mountain," both of which represent that the sun halts there. Thus it is seen that the sun did not "stand still" in obedience to a command, for it would have stood for about three days without any command. The Bible says: "So the sun stood still in the midst of heaven [exactly, half way between the equinoxes, in the middle, or midst, of the six summer signs], and hasted not to go down [towards the autumnal equinox] about a whole day."—Gen. x, 13. Just so; "about;" of course, but it was "caused to stand," as solstice signifies, "about" three days, before it began to go down—not set in the west, but towards the southern signs.

To the clergy, all these pretty allegories are occult, but to the scientist who makes a study of them, the meaning is not hidden. Yet there are but few who are qualified to make them a study.

1. A man must be an intellectual detective by nature.
2. He must not only understand astronomy, but be very familiar with it, and also with the text of the Bible.
3. He must be familiar with ancient literature.
4. He should have a knowledge of all the natural sciences which were understood by the ancients.
5. He must be a thorough astrologer, even if that science is a myth.
6. He must be at least a Master Mason.

Without these qualifications no person is competent to judge of the meaning intended by the authors of the Bible and other mythologies, for all are founded in myths. Yet both spirits and mortals, because they are familiar with history, ancient languages, modern sciences, with a good command of words, can denounce all these sublime truths, because occult, and with a breath, relegate them to the domain of riding through the air on a broomstick.

On the other hand, there are thousands of Spiritualists whose gullibility is so large that anything, no matter how absurd, represented as coming from a spirit, will drop into their mental throats without the least effort on their part to swallow. They take to their bosoms the biggest frauds that tramp through the country with spirit materializing hippodromes, but without even a smattering knowledge of astrology, denounce it as a superstition. Christians acted in a similar manner when they imprisoned Galileo and burnt Bruno, two advanced thinkers who devoted their lives to the study of the occult. The spirit which I have been reviewing has blundered, and I doubt not has done so through ignorance. But the blow struck through ignorance hurts as badly as if struck through malice. I am known throughout this country and England as an astrologer and an investigator of the occult. I know that astrology is true and am willing to debate it with the best scholars. I know that many of the sublimest truths in science and philosophy were so veiled in metaphor and metonymy that "occult" is the only word to express their hidden beauties. I know that the invisible force (necromancy if you will), manifesting in such varied phenomena, is endowed with intelligence to design and power to execute. I am an old man, perhaps childish, for I confess that it hurts me to hear these gratuitous flings at what are to me my darlings, especially coming through a trance speaker. May God add his blessing.

Portland, Oregon.

She Heard a Spirit Voice.

To the Editor of the Religio-Philosophical Journal:

It appears from the Cincinnati *Gazette* that a most remarkable instance of "faith" cure has lately come to light in Liberty Township, near Mt. Vernon, Ohio. It illustrates, however, the power of spirits instead that of God. Miss Lizzie Brown has made a written statement, the truth of which is attested by the Rev. J. B. McCormick, in which she states that she has been a dependent invalid for seven years. A spinal injury, combined with other causes, led to a complete overthrow of her nervous system, paralyzing her so that she could not move alone, and life became a burden almost unendurable. The attending physician said she would never be any better, and that in a short time she would be a raving maniac. Miss Brown's body was all drawn out of shape, and she finally lost all natural use of both mind and body. So sensitive did she become to noise that a footfall as far away as she could hear it made her feel as if some one was stepping on her.

The Rev. J. B. McCormick became interested in the case, and it was determined to resort to an effort for a faith cure. Miss Brown says that she felt that in answer to prayer she would be healed, and accordingly communications were sent to several persons securing their united prayers in her behalf, and Thursday, September 24th, and Tuesday, October 6th, were appointed as days of supplication to Almighty God for the restoration of the invalid, who was on the verge of the grave. As to the result Miss Brown says:

"The last-named day I sensibly felt a feeling of deep peace and quiet come over me; and *I heard a voice* near by saying the prayers offered for me were heard and I should be restored; but I was to use the strength that was given me, and I should be sustained. At that time I was reduced to a mere skeleton, could not sit up or stand alone, and was O, so weak, miserable and sensitive, taking two persons to assist me to walk a few steps. I gave up all medicine and began to gradually improve. By the 1st of November I could walk by the aid of a cane. I felt all the time as if strong hands were bearing me up, and I constantly sought increase of faith, and that my understanding might be enlarged and my mind enlightened that I might know His will concerning me.

"I also felt that he had a design and was teaching me needful lessons of patience and entire dependence in his power to keep me. Although I was conscious of gradual improvement, yet I was unable to sit up more than one-half to three quarters of an hour at one time, being capable of very little exertion until the last of February, when I was impressed that I must trust all his promises, get up and go to work, and I should in nowise fail; also to walk unassisted, which I did.

"In about one week I was able to sit up all day, enjoy the society of friends, and read and sew, neither of which I had done for over four years. Truly, I felt like a new creature. I could scarcely realize or believe it, the change was so great. I am conscious of strength returning all the time, and I just trust all in the hands of my great Physician, knowing he is able and is faithful to do all he has promised."

The case has created widespread interest where the facts are known, and those who doubt the story can have ocular demonstration of its truth on calling to see Miss Brown. Religious people regard it as a miracle of divine grace, while Spiritualists know that the cure was accomplished through the power of spirits alone. SPIRITUALIST.

Cincinnati, Ohio.

Spirits Work in a Mysterious Way.

To the Editor of the Religio-Philosophical Journal:

That spirits work in a very mysterious way at times is illustrated in the case of Lampasas Jake, of New Mexico, as described by a correspondent in the New York *Sun:*

Lampasas Jake, the cowboy revivalist, who has had such wonderful success among the people of certain parts of New Mexico is a tall, loose-jointed fellow, with a full beard covering sunken cheeks, a big mouth, a high forehead, and a voice that might be heard a mile if the wind was right. His mode of operations is as singular as his whole appearance is odd and grotesque. Without education, having an imperfect knowledge of the Bible, and holding a great many views which would hardly be approved by theologians, he is nevertheless in dead earnest, and he exercises a power over the men of the plains which is something remarkable. He is entirely ignorant of the existence of other revivalists, has never seen nor heard of Moody or Jones, and was never in a regular church in his life.

How Lampasas Jake came to take up the gospel work is, perhaps, best described in his own words: "I never had no education, gentlemen, but fifteen years ago I heard a man preach in Santa Fe on the plaza. At first I thought I'd just bust up the meeting, but after a little I made up my mind to listen. The gospeler put it down straight, and when he got through he distributed some little Bibles in the crowd. I never had no use for a Bible, but I took it and carried it about with me for years, never opening it. One day last winter, when I was off on the range and didn't have nothing to do I just pulled out the book. Although I never was much at reading I just began to spell her out, and the first thing I knew I was getting the hang of it. It took hold of me powerful. I read again and again. One night as I was sleeping I had a dream. I thought I was lying out on the range in my blankets with a cold rain beating on me. Everything was still. Pretty soon a feller in white leaned over me and I opened my eyes.

"'This is a dog's life you are leading,' he says, 'and it's a dog's death that you and the boys are going to die. Will you come up out of it, or will you keep on?' I was scared, but I says:

"'Come up where?'

"'Up out of this here sin and wickedness,' says he. 'Every man has a call once. This is yours.'

"I rose up, and was about to say something further to the stranger when I noticed that there wasn't nobody there, and then cussing myself for dreaming, I went to sleep again. The next day, and for a month after that, I kept thinking about the call. 'That was a mighty strange thing,' says I to myself. 'Somebody has got Lampasas Jake on a string. There's sperrit after me. I got a little shaky, but after a while I remembered that I once had a mother—I had almost forgotten it—and I says to myself, If anybody's bothering themselves about me I know who it is. That call meant business. If it wa'n't my mother it was somebody that she sent.'

"When I had made up my mind to that I felt easier, and gradually got reckless again and thought little about it. One night early that spring I had another dream. I thought I was in hell. A big devil opened the lid and wanted to know if I wanted to see anybody in particular. I said: 'Yes; Texas Billing and Reddy Jones.' He took a lariat and gave it a whizz, and a moment later he hauled them up. Just as they came out they began to abuse me for not telling them what I had heard and seen, and Reddy reached for his gun, and groaned when he found that he didn't have it. The next morning I was in a terrible frame of mind, and after trying to think of everything else and failing, I sank on the ground and cried out to the Lord to forgive me. I howled for more'n an hour before it came to me, but it did come, and I began to preach right there. I got the boys together, and I gave it them. First they laughed. Then they got mad. Then I licked two of them. Then I got them down on their knees and I made every one of them howl just as I had. I've been preaching almost a year, but I never had a better meeting than that same. I brought the whole camp in, and the boys have stuck to it ever since, and so have I. That range is one of the quietest and best in the territory now, and not a man has been shot there since I took hold."

Jake preaches nothing but repentance and salvation. He lives off the country, he says. He takes up no collections and he asks few favors. He goes well armed and never lays aside his weapons, even when preaching. He has fights frequently, and he sometimes brings men to repentance by main strength. Wherever he finds three or four cowboys, gamblers, rustlers, or adventurers he begins his services.

The probability is that Lampasas Jake is mediumistic, and in order to improve his condition, spirits took the crude way as stated above, to reform and develop him.

Santa Fe, N. M. ***

MY VISIT TO MOTT.

To the Editor of the Religio-Philosophical Journal:

In this communication, it is not our design to throw discredit upon the genuine manifestations under the mediumship of the party in question. If Mr. Mott should see this letter, he may possibly remember the circumstances. For several years previous to the spring of 1879, I was specially interested in the study and investigation of the spiritual philosophy, whose great underlying principles I then accepted, and do now. Having for many years been accustomed to pulpit and platform speaking, I was cordially invited, whenever I so desired, to occupy Merrick Hall, Quincy, where the Spiritualists hold their meetings. I as courteously declined this offer on the ground that while the harmonial philosophy seemed to me most rational, yet as a matter of personal demonstration based upon science and transcendental physics, I had no evidence of its truthfulness. This was accepted by my more prominent spiritual friends in Quincy where I was then residing, as quite satisfactory. However, I continued to attend the local séances, and cheerfully received the few intimations of immortality furnished by the non-professional mediums.

In one of these sittings I was told that I must either go to Chicago, or visit Mott, then residing in Memphis, Mo. As I had other business in the latter direction, I determined to make it convenient to call upon this materializing medium who, at this time, had visitors from nearly every state in the Union. I arrived in Memphis one balmy afternoon in 1879, and went immediately from the train to Mott's house. The party who answered the bell was Mrs. Mott. The following conversation occurred:

"Is Mr. Mott in?"

"No, sir," was the reply.

"Mrs. Mott, I am very anxious to enter your circle to-night."

With one of the most quizzical, searching looks ever placed on me by a woman—and she is not the only one—she asked, "Are you interested in Spiritualism?"

"Very much indeed, I assure you."

"Well, I have no authority to admit anyone to the circle; but you will find Mr. Mott at one of two places"—mentioning these—"up town."

But failing to find Mott at either of these places, I waited till the early evening and put in an appearance just as the circle was forming in the evening. I called for Mr. Mott, who came into the reception room and shook hands. I asked: "Mr. Mott, as I can remain in town only this night, can I not enter your circle?"

In the most positive manner the reply came, "No, sir."

"Is this final?" I asked.

"Yes, sir."

I returned to my hotel in a pondering mood. On the following morning I called upon him and made the suggestion that I would remain over, willing to take my turn "for grist" when others had left. But the irrevocable "No, sir," was the only response. I then gave him my name, at the same time mentioning those of prominent Spiritualists in Quincy whom he personally knew, and who had requested me to "visit Mott." This I told him. I even offered to wait till vouchers could be received from these parties as to my honesty of purpose in this visit. But the Medo-Persian "No, sir," were the only words there spoken. Rallying somewhat from such a disappointing repulse, I asked: "Can you appoint me a sitting within the next three months when I may return?"

With still greater emphasis, "No, sir, I'm going to Kansas City in three months."

I replied: "Money is no object with me."

He rejoined: "Neither is money any object with me."

"Do you fancy that I design playing a trick on you?"

He stoically replied, "That has been tried."

He then retired and this was the first and only interview I had with Mott. I afterward saw him more than once on the platform at the depot, and although he evidently recognized me, he seemed not desirous of having any further interview with me, and I consequently never pressed myself upon his attention.

When I returned to Quincy and related my experience to the brethren, each began to account in his own way for this, to them, most extraordinary "manifestation." One said: "Yours is one case in a thousand." I thought it must have been the one exception! Another said: "Mott detected that you were as great a medium as himself, and therefore, you would get nothing if you had tried." This sort of compliment was not very scientific, hence to me as unsatisfactory. A third took a purely financial or commercial conception of the affair, and said: "Mott perceiving that you could not get anything, did not wish to take your money for nothing." This, however, did not, to my mind dispose of the problem—did not solve the issue. Another said: "It was because you did not bring recommendations from the Spiritualists in Quincy." But I proposed to wait for such testimonials. My own theory is to me, in the absence of a better, the most satisfactory. All along I had felt, and the feeling grew upon me, that if I did make this visit I should test this matter to my utmost capacity.

"That I should find where truth is hid,
Though it were hid, indeed, within the centre."

Do what I would, I could not dispossess myself of this, to me most rational resolve. I felt it even more potently when in Mott's presence, though my sentiment towards him personally was the most kindly. He probably entered into my mental sphere in this particular, which in my view, is the cause of his so acting. It might not occur a second time. However, his career since he went to Kansas City, and more recent allusions to him in the JOURNAL, brought to my remembrance this bit of experience. Neither to this day have I received that demonstration which the Quincy medium warranted me to expect, and which many others,—as I have heard say—have experienced. And yet, of the higher phases of Spiritualistic philosophy, I am fully persuaded. Neither do I know that with me "the future state" is more than a persuasion, though at times it is very beautiful and comforting. The only sentiment that I possess, or that possesses me, concerning the reality and permanency of the future life, may not go beyond the words of Emerson: "The best evidence a man has of the future life is that he desires it." I am convinced that we ought, if possible, to possess a more reliable foundation for such belief than this seems to furnish. For man often desires that which he never realizes. This may be true of your correspondent in relation to the promised evidence of an existence beyond this life. I shall be satisfied, if in this letter, I have presented any phase of transcendental physics which may elicit your able pen or that of your contributors, which will be helpful not only to myself, but to other students of these wonderful phenomena. If many of them do occur, as I am inclined to think with Prof. Zöllner, on the basis of a "fourth dimensional," how can we who, as yet, know but three dimensions, get any adequate conception of these manifestations? In short, how can we arrive at any rational idea of phenomena occurring under conditions that do not come within the scope of our experience? We ask simply for information. R. FLETCHER GRAY, M. D.

For the Religio-Philosophical Journal.

The Personality Versus the Omnipresence of Deity.

BY J. M. KENNEDY.

It is a great thought that, literally speaking, God is our Father. To fully realize its magnitude we must both intuitively feel and intellectually accept that God is a spirit, or, in other words, is a living, conscious identity. A great obstacle with some to adopting this belief is his supposed omnipresence, for reason teaches that space is endless, and if God is omnipresent then He must be coëxtensive there with in the volume of his being; and this conclusion conflicts with all our ideas of organized individuality. Some spirits are now enunciating that "God is a principle," and Spiritualists generally seem disposed to adopt this idea. This new doctrine rests mainly on his assumed omnipresence and the declarations of spirits that they have never seen him except as he is manifested in his creation, though the fact that they have not met him face to face is but negative testimony, and does not determine the question. So far as I am advised, spirits believe and teach that the universe is an organized structure, or in other words, a unit composed of innumerable parts; but I believe none of them have yet ventured to define where its centre is, or claim to have found the same. When they shall have discovered its boundary lines, and learned the condition of endless space exterior thereto, or find and fully comprehend the nature and condition of its centre, it will be time enough to assume and authoritatively determine the question, "Where and what is God?" but until then I claim that each branch of this question is open to our careful thought and study and warrants our examining this assumption of omnipresence, and test it by their and our philosophy of creation. Spirits believe and teach that the organization of our sun preceded that of the several members of the system of which it is the centre. If this is true, analogy will teach it is equally true of all other suns and systems. They recognize our solar system as an organized structure, and analogy will teach that this is equally true of all others. They say the several innumerable suns and systems composing the universe collectively constitute a unit, which logically leads us to the conclusion that space, or so much of it as the universe may occupy, is divided into localities corresponding in number with the suns and systems of which the universe is composed. Hence the question arises whether all of endless space is thus divided into localities, each being occupied by an organized solar system, or whether the organized universe being a structure, is not limited in the volume of its being and, therefore, is bounded on all sides by unchanged, unoccupied and endless space. Again: We accept that our solar system fills a part of space, hence, if the organization of our sun preceded that of the several members of our solar system, the inference follows that there was a time in the eternity of the past when this part of space, now so filled, was then unoccupied by planetary organizations, and if this be true, then analogy will teach that it is equally true of all other parts of space now occupied by suns and systems, and lead us logically to the conclusion that there was a time in the past eternity when all space was thus destitute of any material or planetary organizations—*a time which preceded* "the beginning" of creation. But to conceive of creation as an effect we must recognize a pre-existing something to act, and a pre-existing something to be acted on, hence if we assume there was a beginning of creation we may still recognize that the existence of both God and space preceded it; but reason will fail to suggest the then existence of aught else besides unless as a postulate that atomic matter is both self-existent and eternal, or in other words, that matter is both God and space. We thus find a justification and a necessity for accepting the self-existence of the source or sources of physical nature presenting for solution the question whether Deity is a self existent something, distinct in essence of being from another self-existent something termed space, and if so then in what consists the difference, and what are their inherent mutual relations.

Believing (as I do) that God is a living organized spirit-identity and entity, and as such, is the source of all conscious individualized being or spirit-identity, I will try in my next to fairly meet this question in harmony with the proposition that God is not strictly speaking omnipresent, but is literally the resident central soul of the universe existing, located between him and self-existent, unoccupied space exterior thereto.

Philadelphia, Pa.

The results of experiments made thus far in the purification of water by aeration have attracted much notice. This method is well known to be based on the discovery that the action of air in purifying water is greatly increased by mixing the air and water under pressure. A Fairmount, Philadelphia, turbine engine was converted into an air pump, which delivered twenty per cent., by volume, of free air, into the water main, this being the proportion found necessary to surcharge the water. Analysis showed that the quantity of free oxygen in the aerated water was seventeen per cent. greater than before aeration, while the quantity of carbonic acid was fifty-three per cent. greater, and that of the total dissolved gases was sixteen per cent. greater.

Rhode Island will choose State officers in April and Oregon in June.

Horsford's Acid Phosphate.

A VALUBLE REMEDY FOR GRAVEL.

Dr. T. H. NEWLAND, Jr., St. Louis, Mo., says: "I have used it in diseases of the urinary organs; such as gravel, and particularly spermatorrhœa, with very good results, and think it a very valuable remedy in those diseases."

Woman and the Household.

BY HESTER M. POOLE.

[106 West 29th Street, New York.]

DREAMS.

Wearily came I at midnight
To my chamber all alone,
To the bed on whose white pillow
A square of moonlight shone.

I lay me down on that pillow
With a shuddering, lonely sigh,
And out of the sleep that came to me
The vision wandered by;

It seemed that the cold, white death bond
Did calmly hold me there,
And a presence was round about me
That I breathed, as I breathe the air.

And the voice of one I had loved,
Spoke like the voice of song,
And called my repentant spirit
To the heart I had left so long;

Thy faithless will hath perished
With the death of the dust in thee,
And the spirit that shall be faithful
Is set from thy body free.

"The love that comes from heaven
To which thy soul hath flown,
Shall not betray thy dear one
As thy earth-born heart hath done.

"Thou wert only fit in dying
To love such an one as I.—
Wait in the heavens for me
Till I shall also die." —*A. A. G.*

CONCERNING WOMEN.

The Col. W. C. T. U. are engaged in a noble work. It is to aid ex-convicts to secure honest employment. Many can be saved from further crime by extending help and sympathy in due time.

Miss Jennie E. Burton, for several years deputy clerk of Adams county, Nebraska, has removed to Washington and opened a pension claim agency.

Mrs. Farr of Minneapolis, last year gave a Christmas dinner to the newsboys of that city. Mrs. Farr is a business woman, doing a business of $60,000 annually.

Miss Alice Garner, a student of Newnham Hall, Cambridge, England, has been elected out of twenty candidates Professor of History in Bedford College, London.

Miss C. D. Lieuallen was recently admitted to the Circuit Court of Hendricks county, Ind., as a practicing attorney. Miss Lieuallen is one of the faculty of Central Normal College at Danville, with which institution she has been connected for many years. She will continue to act as professor of constitutional history.

Miss Emily Smith of Peoria, Ill., was lately graduated at the famous University of Leipsic, as Ph. D., the only woman in a class of four hundred. She was not allowed to take a formal degree, because of her sex, but was given a certificate stating that she had done all the work, and that she would have received the degree if she had not been a woman. Since Miss Smith entered the university the trustees have decided on no more co-education.

WOMEN OF INDIA.

Some of my readers may remember an account given in these columns of Anandibai Joshee, the first high caste Brahmanese woman who ever came to this country. Nearly two years ago, we gave a description of this interesting young person, not much over twenty-one years old, whom we met in Saratoga Springs. She is gentle, modest, dignified and intellectual, and has proved an apt scholar under the tutelage of Rachel Bodby, M. D., Dean of the Woman's Medical College of Philadelphia. Mrs. Joshee will be graduated this spring, and in due time return to India to minister professionally to her own sex.

The story of Mrs. Joshee's impulse to study medicine, through the loss of her babe, was then given. Male physicians are never allowed in the apartments of women in that country, and the attendants are ignorant and superstitious. Mr. Joshee, who is a refined and intellectual gentleman, warmly seconded his wife's efforts to secure a medical education, and the history of the way in which it was brought about sounds like a romance. It shows how Providence shapes the ends of life, when the aspirations are noble.

Mrs. Joshee landed in New York three years ago, after a two months' voyage from Calcutta. She has won all hearts by her amiability and character, and it is believed her mission to her countrywomen can hardly be overestimated. She has retained her native dress, which is very picturesque, but more suited to a warm climate than to this. A few months ago her husband landed in San Francisco and made his way to her in Philadelphia. He has since then delivered several striking lectures in Brooklyn and New York, some of which have been reported in the JOURNAL. The Philadelphia *Ledger* contained the following, a few days ago. It may be considered as a pendent to what has gone before:

DISTINGUISHED BRAHMIN LADY IN PHILADELPHIA.

Pundita Ramabai, the distinguished Brahmin lady who, with her little daughter five years of age, arrived here yesterday in the British Princess, to witness the graduation in medicine at the Woman's Medical College, Philadelphia, of her relative, Mrs. Anandebai Joshee, is a remarkable character.

"She is the daughter of the famous pundit of Poona, Bombay Presidency, India, who sacrificed his worldly prospects and eventually his life to the cause of emancipating the women of India. He gave this daughter the same education that he gave his only son, and both the sister and the brother became famed for their learning, and travelled together throughout India. The brother dying suddenly, the sister married (as few Hindoo ladies are permitted to marry) the man of her choice, a graduate of the Calcutta University, a Sanskrit scholar and pleader-at-law.

"About a year and a half after this marriage, which was a happy one, the husband died of Asiatic cholera; stricken to the earth by this bereavement, parents and brother also dead, darkness for a time encompassed the widow.

"Then she rallied, to devote her life to improve the degraded condition of her countrywomen. For this purpose she returned to her native city, Poona, and formed a society of ladies known as the Arya Mehila Sabba, whose object was the establishment of native schools for girls. She then went from city to city throughout Bombay Presidency, establishing branch societies and arousing the people by her eloquent appeals.

"She is chiefly known in the United States through a remarkable scene in which she was a prominent actor, in Poona, in September, 1882. At that time the English education commission visited this conservative and wealthy city to inspect the educational institutions; whereupon the leading Brahmin ladies, members of the newly formed society, and others, to the number of about three hundred, notwithstanding a heavy rainstorm, assembled with their children in the Town Hall to welcome the educational commission and to show them that, although the municipality had not encouraged girls' schools, a real movement was being made by the best families of the Maharatta country. This was quite an unparalleled occasion among Brahmin women, who are kept in such strict seclusion. Pundita Ramabai Sanscrita was the orator of the occasion.

"She read an address in English to the commission and made an eloquent speech in Merathi. She dwelt upon the difficulties which, as women of good family, they had to encounter from the absence of trained female teachers and the absence of school books fit to be placed in the girls' hands. 'We want,' she said, 'education for our girls as much as for our boys, but the English Government have supplied trustworthy teachers and suitable books for the boys and none for the girls.' The president of the commission, Dr. W. W. Hunter, in replying to the address, expressed his pleasure at meeting such an assemblage, which was altogether a new experience to him in India. 'If the women of India,' he said, 'have really made up their minds that their girls ought to be educated, all minor difficulties will quickly disappear.'

"As an immediate consequence the members of the Poona municipality intimated to the commission the next day their willingness to take up the cause of girls' schools and to provide the necessary funds. Now, four years later, not only are there elementary schools, but a native high school for girls is in successful operation in Poona. In 1883, Pundita Ramabai went to England to acquaint herself more fully with the methods of teaching, and with educational work in general. Her scholarship was tested by Prof. Max Muller and others, both in Cambridge and Oxford, and pronounced sound, and on the recommendation of these distinguished friends, she was appointed Professor of Sanscrit in a women's College in Cheltenham. This position she has held for two years, in the meantime improving the rich opportunities on every hand for special courses of study.

"Her purpose in England accomplished, she is now about to return to India to resume her educational work. But the great event so fraught with significance to India, about to occur in Philadelphia, led her to decide to visit the United States, 'that holy land called America,' as she styles it in a recent letter, to witness the graduation as a doctor of medicine of Mrs. Joshee, a Hindoo, Brahmin lady."

Col. Ingersoll on God.

In the vast cemetery, called the past, are most of the religions of men, and there, too, are nearly all their gods. The sacred temples of India were ruins long ago. Over column and cornice, over the painted and pictured walls, cling and creep the trailing vines. Brahma, the golden; Vishnu, the somber, the punisher of the wicked, with his three eyes, his crescent, and his necklace of skulls; Siva, the destroyer, red with seas of blood; Kali, the goddess; Draupadi, the white-armed, and Chrishna, the Christ, all passed away and left the thrones of heaven desolate. Along the banks of the sacred Nile, Isis no longer wandering weeps, searching for the dead Osiris. The Shadow of Typhon's scowl falls no more upon the waves. The sun rises as of yore, and his golden beams still smite the lips of Memnon, but Memnon is as voiceless as the Sphinx. The sacred fanes are lost in desert sands; the dusty mummies are still waiting for the resurrection promised by the priests, and the old beliefs, wrought in curiously sculptured stone, sleep in the mystery of a language lost and dead. Odin, the author of life and soul, Vili and Ve, and the mighty giant Ymir, strode long ago from the ice halls of the North; and Thor, with iron glove and hammer, dashes mountains to the earth no more. Broken are the circles and cromlechs of the ancient Druids; fallen upon the summits of the hills, and covered with the centuries' moss, are the sacred cairns. The divine fires of Persia and of the Aztecs have died out in the ashes of the past, and there is none to rekindle, and none to feed the holy flames. The harp of Orpheus is still ....The gods have flown from high Olympus ....Hushed forever are the thunders of Sinai; lost are the voices of the prophets, and the land once flowing with milk and honey is but a desert waste. One by one the myths have faded and the phantom host has disappeared; and, one by one, facts, truths and realities have taken their places. The supernatural has almost gone, but the natural remains. The gods have fled, but man is here. Nations, like individuals, have their periods of youth, of manhood, and decay. Religions are the same. The same inexorable destiny awaits them all. The gods created with the nations must perish with their creators. They were created by men, and, like men, they must pass away. The deities of one age are the bywords of the next. The religion of our day and country is no more exempt from the sneer of the future than the others have been. When India was supreme, Brahma sat upon the world's throne. When the sceptre passed to Egypt, Isis and Osiris received the homage of mankind. Greece, with her fierce valor, swept to empire, and Zeus put on the purple of authority. The earth trembled with the tread of Rome's intrepid sons, and Jove grasped with mailed hand the thunderbolts of heaven. Rome fell, and Christians, from her territory, with the red sword of war, carved out the ruling nations of the world, and now Jehovah sits upon the old throne. Who will be his successor?

Magazines for April Not Before Mentioned

WIDE AWAKE. (D. Lothrop & Co., Boston.) The April *Wide Awake* opens with an ideal Easter picture, On Easter Day, this is followed by a charming springtime poem, Willy's Garden. Lucy Larcom has a poem, A Ballad of the Hemlock-tree, with a fine full-page drawing. There are some excellent illustrated stories, comprising the following: The Button Boy; The Boy Soldiers of Cherry Valley, and Diccon the Foot-boy. The instructive papers in the number are admirable and of great variety. Mr. Adams goes on with his Search Questions in English Literature. There are also three fine serial stories in progress, besides poems and pictures.

THE ECLECTIC. (E. R. Pelton, New York.) Many articles from the most popular writers are found in this issue. The place of honor is given to a discussion of Mr. Gladstone's recent articles on the biblical cosmogony, by Prof. Huxley and Mr. Henry Drummond. Millais, by Walter Armstrong, gives a sketch of the man who stands high in the English art world. Mr. Theodore Childs' paper on the United States entitled, Through the States, is caustic. Frederick Harrison attacks a large class, in his article, A Pedantic Nuisance. E. L. Godkin contributes A New View of American Government. There are other striking papers. The Literary Notes and Miscellany are full and interesting.

THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) The *Popular Science Monthly* for April contains the first of a series of articles by the Hon. David A. Wells, on An Economic Study of Mexico. Another most important original article is contributed by Mr. Herbert Spencer. Prof. Robert Hartmann has an article, liberally illustrated, on the External Form of the Man-like Apes. The discussion between Mr. Gladstone and Professor Huxley on the scientific accuracy of Genesis is fully brought up to date. The French Problem in Canada is considered by Mr. George H. Clarke. The argument against the restoration of the whipping-post, is presented from the basis of fundamental principles. Miss E. F. Andrews recommends Botany as a Recreation for Invalids. A report of great interest is The Hand-work of School-Children, as it was illustrated in an exhibition by the children of the public schools of Yonkers, N. Y. M. de Montessus tells the story of the daily earthquakes of Central America. Professor Oscar Schmidt forecasts what The Teeth of the Coming Man will be. Other articles with the Editor's Table fill many pages of good reading.

ST. NICHOLAS. (The Century Co., New York. H. C. Benson opens this number with a bright and amusing fanciful story, entitled Casperl, which is illustrated. Edward Everett tells how the Vacation-schools in Boston were started; and Charles Barnard, in a story called Sophie Conner and the Vacation-school, explains the inside workings of one of those popular institutions. A very interesting Historic Girl is told about by E. S. Brooks. The Personally Conducted paper, describes the perils of Alpine climbing. There is another of the New Bits of Talk for Young Folk, by Helen Jackson (H. H.) Little Lord Fauntleroy, keeps at the same mark it reached in the last installment; Horace L. Scudder's George Washington, carries the hero through the campaign with Braddock. Henry Eckford shows more Wonders of the Alphabet. Other stories and sketches with poems and verses, make up this number.

THE PLATONIST. (Thos. M. Johnson, Osceola, Mo.) Contents for November: Hymn to the Aphrodite; On the Futility and Irrationality of Grief; On the Pre-existence and Descent of the Soul; The Chaldean Oracles; Tayloriana; On the Wanderings of Odysseus; The Elements of Theology; Bibliography.

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) The young readers will be as usual pleased with the stories and pictures

New Books Received.

ESSENCE AND SUBSTANCE. By Warren Chase. Boston: Colby & Rich. Price, cloth, 75 cents.

HISTORICAL REVELATIONS OF THE RELATION Existing Between Christianity and Paganism since the Disintegration of the Roman Empire. Boston: Colby & Rich. Price, cloth, 75 cents.

THE SPIRITS OF DARKNESS AND THEIR Manifestations on Earth; or Ancient and Modern Spiritualism. By Rev. John Gmeiner, Milwaukee: Hoffman Bros.

WONDERLAND; or Alaska and the Inland Passage. By Lieut. Frederick Schwatka. With a Description of the Country Traversed by the Northern Pacific Railroad by John Hyde.

New Music Received.

HOLY, HOLY IS THE LORD. Grand solo and chorus. New York: J. Fisher & Bro. Price 60 cents.

Purify your blood, tone up the system, and regulate the digestive organs by taking Hood's Sarsaparilla. Sold by all druggists.

A lady living near Nyack, N.Y., has an Angora goat farm which is proving very profitable.

Piso's Cure for Consumption is the best Cough medicine. 25 cts. per bottle.

Emperor William is 89 years old.

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By JOHN C. BUNDY.

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Lord & Thomas, Advertising Agents, McCormick Block, Chicago. All communications relative to advertising should be addressed to them.

Entered at the postoffice in Chicago, Ill., as second-class matter.

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CHICAGO, ILL., Saturday, April 10, 1886.

The Heavenly Body.

It is sometimes a matter of interesting instruction to note the methods by which sincere persons of different religious education reach their conclusions touching important questions. We are thus helped to see how much of aid or hindrance their creed or theory may be to them. We say creed or theory, for in regard to a wide range of thought and life only Spiritualists have anything else, or have "added to their faith knowledge" after the apostolic injunction.

The New York *Independent* of March 4th, has a four column article on "The Heavenly Body," by Samuel T. Spear, D. D., who writes with evident earnestness and sincerity, as well as with ability, considering the narrowness of his stand-point. He would learn of the bodily life of the saints in heaven, but takes the Bible as his standard by which all else must be measured. In that book he may doubtless find much of value on this matter, yet little compared to the lessons of human experience and inspiration through the ages. Those lessons he largely ignores, or only accepts them when in conformity to the words of his infallible book. Even if they confirm biblical teachings, yet go beyond them, they are not used as helps. All must conform to the imperfect thought of a few men in Judea—no women named, for they must be silent stay-at-homes and "learn of their husbands," if they had any, if not be know-nothings. This limitation of his sources of knowledge makes the good man's view and thought narrow and imperfect compared to what they might be with broader range.

He believes in a spiritual body because Paul taught it, but is silent as to the testimony of living seers and clairvoyants confirming Paul's ideas on this matter. Doubtless he would hold such testimony in pitying contempt. All his proof of a good thing must come from one book and not go one jot or tittle beyond its words! Have not the thoughts of men broadened in two thousand years? Is inspiration gone? Can we have too much or too fresh proof of a good thing? Are the "cloud of living witnesses" to be ignored that we may delve into the often mistranslated old Jewish records and accept them, and them only, as helpers, as authority, indeed above the soul and the senses? Dr. Spear opens as follows:

> It appears, from what Paul says in the fifteenth chapter of his First Epistle to the Corinthians, that some of the members of that Church denied the doctrine of the resurrection of the dead. "Now if Christ be preached that he rose from the dead," the apostle remarks, "how say some among you that there is no resurrection of the dead?" This implies that some of the Corinthian Christians rejected this doctrine, and that this fact had come to the knowledge of Paul. He deemed the denial a matter of so much importance that he made it the subject of special comment in this Epistle.
>
> Two questions, which the apostle supposes "some man" to ask, are considered by him in the course of his argument with regard to the resurrection. The first of these questions is this: "How are the dead raised up?" This question, as he understood it, evidently relates to a bodily resurrection, and was intended as an objection to the doctrine. How is it possible that these gross animal bodies, after being dissolved into dust and various gases, and in their constituent elements scattered hither and thither, and in these elements forming parts of other animal bodies, and perhaps of several human bodies in succession, should be the subjects of resurrection? The objection is not stated in this extended form; yet this is manifestly the pith of the question assumed to be asked. The substance of this question has been urged by all objectors to the Bible doctrine of resurrection.
>
> Paul, in his answer, does not undertake to tell how the dead are raised up, but rather seeks to show the folly of asking the question. "Thou fool," he says, "that which thou sowest, is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body."
>
> The Bible, while stating the resurrection of the dead as a fact coming to pass by the power of God, gives us no theory as to how this is done other than that involved in the divine power. Whether the particles of matter composing the body that dies will also compose the body that is raised is a question in regard to which it neither affirms nor denies. It obviously implies an identity, of some kind and to some extent, between the two bodies, but does not tell in what this identity consists. The one will follow the other in God's order, just as the plant follows the sowing of the seed by another order of God; and the soul that inhabited the one will also inhabit the other. Both, as to the inhabiting soul, are human bodies, and at different periods furnish to that soul a place of residence, and in this respect sustain the same relation to it. Precisely in what sense the one is the antecedent of the other is a question upon which the Bible gives no information, and which no one can answer, except by sheer speculation, without any facts or authority to support it.
>
> It is well to bear in mind that identity of constituent particles is not essential to bodily identity, as we have it in this world. These particles do not, in respect to our present bodies, remain the same during successive periods, but are constantly changing; and hence, the man of twenty-five years is not, as to the particles of matter composing his body, what he was when a lad of ten years. He, nevertheless, during the whole period of life, inhabits the same bodily organization, and, in the practical sense, the same body. He has never left it for a moment, and never changed it for another body. To assert identity, as to the particles of matter composing the body that dies and those composing the one that is raised, is then, not only to claim in this case a sort of bodily identity that has no existence in this world, but also to frame a theory of the resurrection when the Bible gives none, and to assume knowledge where we have no knowledge.

Here are fit quotations from the inspired intuitions of Paul, and wisely thoughtful words of comment on them, but his limitation comes in when he says:

> The better way—indeed, the only wise way—is to accept the doctrine upon the authority of the Bible, without any attempt to tell how the dead are raised up. The attempt can end only in failure.

His assertion that we "have no knowledge" marks the same feeble limitation. In our day trustworthy clairvoyants have seen, and described in glowing words, the separation of the celestial body from the decaying physical form at the change which we call death, and the study of their testimony would help the good man to great light and remove many troubles from his mind.

On the other question "which the apostle supposes to be asked, with what body do they (the dead) come?" he quotes from Paul's great words closing with the affirmation: "There is a natural body, and there is a spiritual body" and then says:

> Both bodies—the "natural body" that dies and is here spoken of as being "sown," and the "spiritual body" that is raised—are *material*, yet, according to this description, wonderfully different. The one that dies is laid away in the grave as a corruptible body, in dishonor, in weakness, and as a body of flesh and blood. The other appears as an incorruptible body, in glory, in power, and as adapted to exist in Heaven. The prior body dead is, after the resurrection, succeeded by a better body living, and living forever, without the wants, the infirmities, and liabilities attached to the former body. The soul that dwelt in the one, and retired therefrom at death, is appointed to dwell in the other. That soul will have its final domicile in a material body, and that body will be fitted to the heavenly world, just as the natural body was fitted to this world.
>
> Of the structure and organization of the "spiritual" body, to which the apostle refers, we now know nothing, except in the general characteristics assigned to it, in contrast with the "natural" body of flesh and blood in which we dwell on earth. These characteristics, however, show it to be a body of much higher order than the one we here inhabit.....This is the great fact set before us in the Word of God, and upon the authority of that Word addressed to our faith. Mere human reason does not teach it, but God does teach it; and this surely is enough to justify its acceptance by reason.
>
> It is a matter of no consequence, considered as affecting this doctrine, where the "natural" body goes back to dust, whether in a sealed casket or in ocean depths; nor what may be the ensuing history of the particles of matter that composed it at death. God's power, in the resurrection, is equal to the solution of all the problems that stand connected with the production of what Paul calls the "spiritual" body. Whether we can tell or not precisely how, and to what extent, the "spiritual" body is linked to the "natural" body is not a question of the slightest importance. The doctrine of the resurrection does not depend upon our capacity to answer this question.

Reading these comments one is glad the writer has so much light, yet regrets that he has not more, and regrets, too, some assertions that show narrowness of thought resulting from an educational notion that the Bible alone suffices. "Whether we can tell or not precisely how and to what extent the spiritual body is linked to the natural body, is not," we are told, "a question of the slightest importance."

Spiritual science is demonstrating that the spiritual body is developed within the natural body, goes out from it at death, and is the body of the spirit in the higher life, and that therefore we cannot lose our personal identity or individual existence in the great hereafter. This surely is of transcendent consequence. Dr. Spear believes in an immediate life hereafter, not a dead waiting for the great resurrection at the last coming of Christ, and yet says, in a somewhat confused way;

> The resurrection, as taught in the Bible, does not, then, mean the postponement of the heavenly state until after this event. Saints and sinners alike pass to their final destiny at death. But, in respect to the righteous, this resurrection does mean what, for the want of a better term, we may, perhaps, call an *epoch*, at which the heavenly life will, in some respects, assume new conditions by the addition of the resurrection body. This body will, thereafter, be an element in that life which did not before exist; and judging from what the Bible says in regard to the resurrection, we may well suppose that this will augment the perfection and glory of celestial existence. How spirits exist in Heaven, subsequently to death and prior to the resurrection, whether in the absolutely disembodied state or not, we do not know. Be this as it may, they will, after the resurrection, live in "spiritual" bodies.

How much more clear and rational the teaching of the facts of spiritual experience that the celestial body is within the material form, leaves it at death, and is the bodily servant of the undying spirit at once, and with no confusing interregnum, hereafter.

With no unfair or unfriendly spirit do we make these suggestive criticisms. We would see all sincere souls in a mood to seek "light, more light," not alone in the Bible but in the later and large spiritual thought and experiences of our own time, using all as helps but not as masters over the spirit within.

Verily is it true that, "The one sole sacred thing beneath the cope of heaven is man."

"What is on the other side of this life?" asked Henry Ward Beecher in a recent Sunday morning sermon. "I don't know. After the battle-field there is the hospital. Thousands and thousands go into it. Those that are curable come out restored. Those that are not curable die; and so I think it will be there. Those that have transgressed the law will have a chance for recovery, with all remedial influences to assist them, and for those who can not with all those influences be saved there will be annihilation."

Not Only One, but Millions of Holy Spirits.

The Unitarian religion has been designated by some sacrilegious and presumptuous fellow as the go-as-you-please way of reaching that delightful region designated as the kingdom of heaven, bringing a term common in walking matches into requisition in order to fully express the exact method employed by an aspiring religious sect to reach that coveted point in the celestial regions. The Unitarians, however, as a religious body, are eminently intelligent, progressive and far-seeing, and have done a most excellent work for humanity. Edward Everett Hale, in answer to the question, Why am I a Unitarian? says:

> "The Unitarian Church exists simply to bring in the kingdom of God. It has nothing else to do. It can not call a council to try a preacher for heresy. It has no creed and can have no heretics. If a congregation wants a man to preach, he will preach. If it does not come to hear him he must address the walls. The Unitarian church never has to revise its platform. It has no platform to revise. It has none of the side occupations of the other churches.... We are the living church of the Holy Spirit. The spirit of God to-day, with every suggestion which the spirit of God has made from the beginning 'guides us unto the truth.' The Savior tells us that this spirit will guide us 'into all truth.' We accept no lesser formula. The Holy Spirit speaks in the last discovery in science. The Holy Spirit teaches Pasteur and guides him toward the saving of life. The Holy Spirit speaks in all history. If you had no Holy Spirit, you would have no Columbus or Luther, no Washington or Franklin. The present Holy Spirit is guiding every conscience to-day. Shall I give my time to this drunkard? Or shall I spend it with that stranded exile? It is the Holy Spirit, the present God, who decides—Immanuel, God with us. It is on this direction that the Unitarian church relies."

Having no cumbersome creed, no half-insane heretics, no extensive platform to revise, and no side occupations of other sects, the Unitarian church presents members as supplicating candidates before the throne of God, without being in the least handicapped by the multitudinous fossils of ancient mythology, or the pusillanimous teachings of old-time patriarchs and adventurers, like Moses, Job, Abraham, and numerous others. But if the Holy Spirit, as set forth, is a teacher, a wise Omnipotent, and carefully mindful of the interests of mortals, why in the name of common sense does he allow people to die of starvation; to be engulfed in the waves of the sea; to be entombed alive by an earthquake; to be submerged on a continent like Atlantis, and finally, why did he allow sin an entrance into the world, when he had the ability to fence it out? If he gives instruction to Pasteur, why not to everybody else? If the Holy Spirit evolved the germs of hydrophobia and epidemic diseases, and then teaches how to circumvent their pestiferous influence, would he not have saved valuable time on his part, if he had not created such malignant germs? This idea of the Holy Spirit—God—"teaching Pasteur," "speaking in all history," and "*guiding every conscience*" is one that indicates his exceedingly great inability to accomplish his benign purposes, judging from the exact status or condition of the world to-day. He must be very busy—very busy, indeed, assisting inventors and guiding consciences, and one would naturally think he had no time to carefully tend to any other business.

Spiritualism is far ahead of Unitarianism as a religion and philosophy. It not only has one Holy Spirit, but more than 1,000,000,000,000 of them throughout the universe. The saintly mother, father, brother and sister, in spirit-life, if pure, good and noble, and unselfishly devoting themselves to ameliorating the condition of unfortunate humanity, they are in the highest, grandest and noblest conception of the term, Holy Spirits. They communicate with mortals on the mundane plane of life; they rap on the table, write on the slate, speak from a cabinet, control different mediums, teach an Edison, Fulton, Stevenson and every other aspiring mind. We have no absolute evidence that God as a Holy Spirit ever communicated in any way whatever to man, but we have volume after volume abounding in statements where Holy Spirits, once mortals on earth, and acting an important part there, have held sweet converse with mortals. All information imparted to the world by such distinguished literary characters as Mr. Hale, with reference to the Holy Spirit—God—consists simply in theorizing, speculations, vain imaginings, and the same substance that nightmare dreams are composed of. We, the Spiritualists, approach nearer to God than any religious sect or any of the thousands of orthodox ministers, because we have actually discovered Holy Spirits without number, interested in the advancement of mortals, and telling us of the beauty and grandeur of the celestial regions. We are content with that grand providential favor, for we know with absolute certainty that *they* are doing the very work ascribed by the Unitarians to one Holy Spirit, and accomplishing for humanity all that is attributable to him.

This free and easy way that some have in speaking of God, alluding to him as a "germ-killer,"—killing his own hydrophobia-breeding animalculæ—is the quintessence of nonsense and comes as near to being sacrilegious as anything that the human mind can conceive of in that direction. Instead of being respected as a great Sovereign, he is regarded as a petty laborer, a faith healer, an animalculæ killer, a helper of scientists,—in fact, a Supreme Jack-at-all-Trades; a sort of Infinite Domestic Pharmacy where all ills are prescribed for. This conception of God—the Holy Spirit—is infamous, degrading, and calculated to belittle him in the eyes of mortals generally, even if it emanate from EDWARD EVERETT HALE. We know, you know, everybody else can have an opportunity of knowing, who so desire, that Holy Spirits do assist poor struggling mortals in all the turbulent affairs of life; but even they know less of God than Mr. Hale himself claims to know.

Spiritualism derives its foundation—its basic superstructure—from spirits. Without them and the soul-elevating influence which they are constantly exerting, Spiritualism as a distinct movement would at once cease to exist, and the world would soon lose its advanced position. With the conception of a God, as formulated in the Bible, and presented by many leading minds, now and in the past, we do not wonder that heartless crusades, religious wars, persecutions, the hanging of witches and the whipping and burning of heretics have been dark spots in the pages of history. To assume that he is an animalculæ killer, a butcher of his own infinitesimal creatures, through the hand of Pasteur, would naturally lead to thousands of others equally as baseless assumptions, making God in one sense simply a Supreme Domestic Servant for mortals on earth.

It is stated that Edgar M. Forrest, a reformed gambler and drunkard, is holding exciting and profitable revival meetings in Missouri. He says that he was converted about six years ago while running a faro game in Parsons, Kan. One night while dealing, being then several hundred dollars ahead of the game, he says that he felt as though a hand was laid on his shoulder, saying, "Stop!" So impressed was he with the thought that it was the hand of God, that he threw all his winnings upon the table and exclaimed, "Right here I quit!" He went to work the next day exhorting the drunkard and the gambler to follow his example. He held meetings in Hiawatha, Kan., and over 500 took the pledge. Now, Mr. Edward Everett Hale would undoubtedly assume that God's hand was actually laid on that man's shoulder—just as if the Supreme Ruler of the Universe had precisely the same bodily characteristics that distinguish the denizen of earth. Spiritualists, however, who have emerged from darkness into light, *know* that he was simply warned by a kind guardian spirit who whispered in his ear—"Stop!"

The mission of Spiritualism is to enlighten the world on this question, for Spiritualists alone can point to the grand works that Holy Spirits are constantly accomplishing, while the Sovereign of the Universe, Deity himself, remains veiled from mortal vision, and whose exact status with reference to mortals never can be only approximately ascertained.

Pious "Kissing Games."

The *Inter-Ocean* has an article on "kissing" showing that the religious society in England has recently been "all torn up" by an article that originally appeared in the *Christian Million*, setting forth that a variety of lascivious and objectionable "kissing games" were played at the soirees given by the managers of Sunday schools and juvenile temperance organizations. The article stated that it was no unusual thing for these games to continue from six o'clock till midnight. In some of these games a girl was asked to guess what object was in a hat, and if she missed she was obliged to pay a penalty, which consisted of a certain number of kisses. One exercise was called "measuring love ribbon," and another "kissing the ring." There were also military evolutions. In one of them the boys were ranged in one line and the girls in another, and at a word of command from their leaders they advanced and saluted each other. At the command, "present arms," each youth threw his arms about the maiden in front of him. At the call, "fire a volley," the sound of smacks was heard.

The *Inter-Ocean* goes on to say that the article in the *Christian Million* being copied in the *Daily Telegraph*, of London, called out a long leader, and from that time till the arrival of the last mail that paper has contained from two to four columns of letters from persons who affirm or deny the statements that have been published. The writers of some of the communications declare that these games are played at nearly every social meeting of Sunday-school scholars and members of temperance organizations, and state that their tendency is to destroy all sense of modesty, delicacy and refinement. They advise parents to keep their children away from the schools and societies that hold soirees at which "kissing games" are played. When there is so much contradictory testimony given on any matter, it is quite difficult to decide what are the real facts in the case. It seems likely, however, that what a country clergyman says is substantially correct. He states that these "kissing games" are as old as the present civilization of Great Britain, and that they constitute a part of it. At one time, and during his recollection, they were common in all parts of the country, and were participated in by persons belonging to all ranks of society. As social distinctions became closer marked, card-playing, billiards and dancing took the place of "kissing games," till now the latter are abolished from what is called "the best society." What is true of Old England is also true of New England in respect to "kissing games." Dancing and card-playing were not tolerated by the religious element, which constituted the larger part of the community. The amusements of young people at social gatherings, apple-bees and corn-huskings consisted very largely of "kissing games." No one objected to them on the score of morality, or for the reason that they tended to make the persons who engaged in them immodest. In the rural districts of every portion of the United States and Canada these games are still common, and few, if any, object to them.

Fred Gebhart, a Munich millionaire, dying recently, left 200,000 marks in charities.

GENERAL ITEMS.

C. Fannie Allyn may be addressed at Stoneham, Mass.

Dr. Dean Clarke spoke for the Portland, Me., Spiritualists last Sunday.

Mrs. Nellie J. T. Brigham spoke in Albany, N. Y., March 26th, and will be there again April 23rd.

Dr. Geo. Everett will accept calls to lecture for spiritual societies within a reasonable distance of New York City.

A Boston paper says: "An entertainment and hop, under the auspices of the Congregation 'Gates of Prayer,' was given lately."

Edgar W. Emerson's engagements for April are as follows: April 11th and 18th at Newburyport, Mass.; April 25th, Marblehead, Mass.

Starr L. Barber lectures at Elmira, N. Y., the first Sunday of each month. Lyman C. Howe says of him as follows: "He is a good man and a good speaker."

Lyman C. Howe lectured at Yorkshire, N. Y., the 4th of April. He lectures there the first Sunday of each month for six months, and the other Sundays at Elmira. In August he lectures at the different camp meetings.

J. Frank Baxter has, with March, closed his engagement for the present at Norwich, Conn. Wednesday, March 31st, he delivered the anniversary address at Tremont Temple, Boston. The first two Sundays of April he lectures, afternoon and evening, at Odd Fellows Hall, Main street, Cambridgeport, Mass.

The Massachusetts Sunday law is a very old one, prohibiting all work or travel, except for charity, mercy, necessity, or worship. It also applies to Saturday evening. In letter and spirit, if observed to-day, it would stop the running of horse-cars, Sunday papers, most of the work of drug stores Sunday, the riding, driving, and walking that are general, all the work done on Saturday evening of a secular sort, and a hundred and one things that churches and clergymen indulge in. Still, an attempt is being made by the Mayor of Waltham to enforce it.

George A. Fuller lectured at East Dennis, Mass., March 28th; will speak at Brockton, Mass., April 11th; Dover, N. H., the 18th, and probably in Worcester, Mass., the 25th; he expects to be in Vermont during May and June. He has the following camp meeting engagements: Harwich, Cape Cod, camp meeting, dates not fixed; Onset Bay, August 8th and 10th; Verona Park, Me., Aug. 15th, 16th and 17th; Temple Heights, Me., Aug. 21st and 22nd; Etna, Me., September 2nd, 3rd, 4th and 5th, and Queen City Park, Vt., Sept. 10th and 12th. Will accept a few more camp meeting engagements on reasonable terms. Address for a few weeks, Dover, Mass.

"While practicing law a number of years ago," said Judge Tourgee, "I had a peculiar will case. An old lady who was a slaveholder, dying, bequeathed her colored man, John, and her dusky maid, Jane, who sustained to each other the relation of husband and wife, to the trustees of the church, 'to be used as far as possible for the glory of God.' I was curious to know what course was taken, and upon investigation found that after meditation and prayer, the pious trustees sold their living legacy at auction, and with the proceeds sent a missionary to China."

The *Medium and Daybreak* says: "We have received from Mrs. Hardinge-Britten a most painful account of the dangerous crisis through which her husband is passing, and which so engrosses her attention that letters must remain unanswered, as she is almost worn out by duties that can not be delegated to others. All engagements must be considered cancelled till circumstances permit of an announcement to the contrary being made. Mrs. Britten seems greatly agitated at disappointing so many friends, and having to be absent from a field of productive labor. She is deeply grateful to friends who have sent her such kind sympathetic letters. To save her labor in replying, we have begged her to give us the privilege of saying a word in these columns till health once more renders it unnecessary. The loving sympathies of many will go forth to sustain the sufferer and his devoted companion."

Under the head "A Little While," the *Golden Gate* says: "Only a little while, tired and struggling soul, and the anxieties and troubles that beset thee here will cease. Poverty, with its galling chains—the constant struggle with the hard conditions and necessities of physical life, for which, in the soul-destroying field of competitive industry incident to man's undeveloped condition, nature may have all unfitted thee—these cruel environments will vex thy soul no more. In the Spirit-world will be none to crowd or oppress—none to rob thee of thine own. Only a little while, my brother—thou whose locks are whitening with the frosts of time, and whose footsteps are fast trending toward the silent river—and thou wilt reach the goal, beyond which lies the realm and eternal abode of the spirit. There wilt thou find thy jewels—the loved ones whose earthly forms thou hast laid away in the grave—and there wilt thou reap the fruition of all thy good deeds. To that realm of eternal verities wilt thou carry all thy treasures of character, which constitute the real wealth of the soul. Only a little while, sorrowing ones of earth, and the light of that better day will dawn upon thy soul. Then will the heartaches and anguish, the tears and prayers, of thy mortal life be turned into gladness, and the true life of the spirit begin. When the work of earth life is ended, as sooner or later it will be for all, how sweet to all who have lived worthily is the solace of death—the jailer that opens the prison doors and sets the spirit free."

Jules Jaquet of Milwaukee, Wis., writes: "Our anniversary passed off as pleasantly as usual; it could hardly do otherwise, with Prof. Lockwood, Mrs. Pearsall, Dr. Jucket, Mrs. S. E. W. Bishop and Mr. Potter, as speakers to instruct and interest us, and Mr. and Mrs. McCaslin and Mr. Hunting to render some very choice vocal and instrumental music, and our good old standby and pioneer, Mrs. Spencer, to give tests. Over one hundred delegates from all parts of the State were present, and all represented themselves as well paid for the trouble of coming, by the delightful time they had, and I am sure we will see a large portion of them here again in June."

Sixteen months ago Hattie Stanley, of Youngstown, Ohio, aged eight years, was taken down with inflammatory rheumatism, which has since become dry gangrene and one of the most remarkable cases on record. Her toes and fingers have been black and dead for nearly a year, and the limbs are gradually dying, the blood failing to force power into the extremities. Several times within the last six months the patient has been dead to all appearances for periods varying from ten to thirty minutes.

Dr. J. K. Bailey has returned from his Southern trip, having held meetings—séances, circles and lectures—since last report, at Brenham, Tex., March 6th and 7th; San Antonio, 12th and 14th; Chapel Hill, 16th; Hempstead, 17th; Galveston, 21st. He expected to attend the anniversary meeting at Brooklyn, N. Y., but foggy weather detained the steamer, at anchor, at Sandy Hook. Address him, Box 123, Scranton, Pa.

Last week we had an editorial on the fifth page on "The Appalling Wickedness of Mankind"—not thinking, of course, that a communication in the JOURNAL would present a prominent example of the same. We are accustomed to publishing extracts from the secular press, touching matters spiritual, and generally they are reliable. Occasionally, however, they prove otherwise, and then we hasten to announce the fact. The following letter from Washington, D. C., from John Edwards, a prominent Spiritualist, explains itself: "I read the article headed, 'The Haunted Telephone,' in the JOURNAL of April 3rd. I never heard of the circumstance before; it strikes me as being a hit at the Pan Electric Telephone speculators, as the New York *Sun* has been against them. The individual prominent in the case, under the letter 'G,' I take to be Attorney-General Garland, who resides on Rhode Island Avenue, at 1315, while the account puts it at 1799. There is not a house-number in the city that runs so high."

Thomas Gales Forster.

The *Banner of Light* speaks as follows of that grand old veteran, Thomas Gales Forster, who lately passed to spirit-life:

"He was born in Charleston, S. C., May 14, 1816. His father was the Rev. Anthony Forster, a distinguished Unitarian divine, who, on leaving Charleston, settled in Raleigh, N. C. His grandfather was such a liberal that he was obliged to leave England, owing to his active sympathy with Thomas Paine, and other revolutionists of that day. Mr. Forster himself demonstrated the militant strain in the family blood by serving as Major in the Texan army of Independence, under General Sam. Houston.

"Mr. Forster became interested in Spiritualism in 1852, while editing a paper in St. Louis, Mo., and shortly after became a public medium, which development first took the form of mechanical writing. Taking a seat, with pencil and paper, before a public audience, he would call for subjects, receiving which he would dash off, in every variety of style and metre, pertinent verse of excellent quality. Then speaking followed, while his own consciousness was closed. The philosophical thought, the analytical power, the logical statements, the earnest, glowing eloquence, overcame all opposition, while his audience sat thrilled beneath the charm and power of his speech.

"He leaves a wife (Mrs. Carrie Grimes Forster) and two daughters by his first wife, the eldest of whom, Mrs. Alta Jennings, reached Washington the day after his departure. The other daughter is in St. Louis.

"His body was taken to Lancaster, Pa., and cremated on Friday, March 26th, at 8 A. M.—the process requiring an hour and a half. The ashes, gathered in an urn, were returned to Washington, in charge of his son-in-law, Mr. Jennings, on Saturday morning, and public services of a deeply interesting and appropriate character were held on Sunday afternoon at his late residence, 916 H street. These consisted of an original poem written for the occasion by Mrs. Burnett, several finely rendered vocal selections of a spiritual character, special favorites of the deceased, sung by a popular quartette connected with one of the leading churches of Washington, and addresses by Messrs. George A. Bacon, N. Frank White, A. A. Wheelock, Anthony Higgins and Mrs. A. M. Glading. Each bore tender tribute to Mr. Forster's great service, his rare worth, ability and consistency, and unremitting devotion to the Gospel of the Skies that illumined his soul in the days of his young manhood, and which called him to become its honored instrument, advocate and exponent."

The Wisconsin State Association.

To the Editor of the Religio-Philosophical Journal:

The meeting of the State Association just held in Milwaukee was a success financially as well as intellectually and spiritually considered. The speakers, Mrs. S. E. W. Bishop and John L. Potter of this State, and Mrs. L. A. Pearsall, of Michigan, all inspirational speakers—a variety and yet the most perfect harmony prevailed. Dr. Jucket, of Elgin, Ill., and Mrs. Spencer, of Milwaukee, gave public tests. Delegates from Chicago and Elgin, Ill., Green Bay, Fond du Lac, Geneva Lake, Genessee, Waukesha, Palmyra, Weyauwega, Rio, Randolph, Ripon, Black River Falls, Omro, and Livingston, Grant Co., Wis., were in attendance; A. C. and W. A. McCaslin furnished the fine vocal music. The hall was very nicely and appropriately decorated with flowers and mottoes for the occasion by the Milwaukee friends through the indefatigable efforts of Mrs. L. M. Spencer, who is doing a fine business as clairvoyant and business medium. The only disagreeable feature was the determination of the reporters to misrepresent the speeches and proceedings in the dailies. The next meeting will undoubtedly be held in Milwaukee in June next, due notice of which will be given in the spiritual and liberal as well as local papers of the State.

DR. J. C. PHILLIPS, Secretary.

Omro, Wis., March 29, 1886.

The Louisville (Ky.) Convention.

To the Editor of the Religio-Philosophical Journal:

Doubtless you would like a short account of the proceedings at the Louisville Convention of the Southern Association of Spiritualists. It commenced according to the programme announced, on last Sunday, and is to hold until next Sunday evening. I arrived last Saturday evening, taking it in on my route to Western Texas, whither I am called to go on business. I found a slow drizzling rain in progress, and it has continued until now, and this writing is late in the evening of March 31st, the day of celebration.

A good hall has been provided by the local society. There has been a pretty fair attendance—say from two hundred to four hundred, and a goodly number are from the North.

The principal speakers have been Samuel Watson, Warren Chase, Charles Dawbarn and Mrs. A. M. Glading. The names of the first two speak for themselves to the whole country. Mr. Dawbarn is English by birth, and hails from New York. He presents a fine appearance on the platform, is as portly as an Englishman that is not spiritual; is strong spoken (of the normal sort it would seem), logical and interesting. Mrs. Glading, I understand, has not been long in the field. She hails from Philadelphia, and comes highly recommended. Even at that all have been favorably disappointed. She is withal multifarious (that is a law word and if people don't know, let them consult Coke, Blackstone, or Webster). Not only is she sensible and eloquent in discourse but she is clairaudient, clairvoyant, a psychometrist, and I don't know what else, giving tests from the platform with fine success.

There are many that should be favorably mentioned. Geo. W. Kates is the Secretary, and he does most of the active work of the President also (Mr. Watson). This keeps him wonderfully busy, but he is equal to the occasion, and he does all things acceptably. He gave a discourse on Sunday afternoon, using notes, yet he seemed to speak much by inspiration. The matter was fine, and his manner forcible. Miss Zaida Brown has spoken two or three times. She is from the far South, young and late in the field. She speaks in trance upon subjects presented. She is multifarious, too, for she is clairvoyant and gives test from the platform. She also improvises poetry on subjects presented, and she sings it, too. A sweet singer, but as for the words I could not catch them. Likely the poetry is after the style of most spirit-improvisation poetry, and I thought forthwith that the singing was a great improvement upon the expressional plan—for the faulty measure, rhythm and sense can be thereby concealed. I have not time in this hasty note to mention others now.

Those who attend are well satisfied in being here. This has been surely a red letter day—Chase, Watson and Glading giving the principal discourses. Others, too, have had their say. Other societies from afar have sent by lightning their congratulations, and the spirits themselves, too, have sent in theirs, for the doors have been kept open and the machines in working order. The names of some of those known to all of us, such as Owen and Edwards and the like, have been signed to some of these dispatches. The Louisville *Journal*, the leading paper has done a very fair thing by us, and also the St. Louis *Democrat*, their reporters being in attendance, and they have given fair sketches of our leading characters. I hear that some of the lesser papers, like small dogs, have attempted to cause themselves to be noticed by snarling and barking. Though we do not find all that we would like, though the people of the place do not turn out to hear in full numbers as they should, yet we see that the cause is progressing, and this will be a historic event long to be remembered. Many mediums are present. Their work commences more widely to-morrow, and, no doubt, many will be made happy.

E. S. HOLBROOK.

General News.

Pittsburgh's street-car strike has ended.—Panama Canal shares showed a further drop last week at the Paris Bourse.—The German Reichstag has passed the Sugar-Duties bill on its third reading.—Southern Illinois fruit-growers fear that great damage was done by Saturday's sleet-storm.—Northeastern fishermen are anxious for Congress to define its position on the fisheries question.—The Irish question and the threatening condition of foreign politics depressed the London markets last week.—The Eureka Iron Company of Wyandotte, a suburb of Detroit, has recognized the right of its employés to join the Knights of Labor.—Chicago molders appointed a committee to confer with manufacturers concerning the adoption of the Eight-Hour law May 1.—Mail advices confirm the report of the sudden falling out of the bottom of the great volcano Kilauea, on one of the Sandwich Islands.—The *Capital*, a Democratic newspaper printed in Washington, has another attack on Judge Stallo, a correspondent from Rome alleging that the Italian Minister is unpopular and unfit for his position.—M. Cernuschi telegraphs from Paris that, in his opinion, "should the policy of the silver men in the American Congress be against limited coinage, silver will be saved and become the equal of gold throughout the world."—The French Government will introduce military bills in the Chamber of Deputies in May which will save 12,000,000 francs annually and reduce the term of service in the army to the minimum necessary to the safety of the country.

The Welland canal will be open for navigation the 19th inst.—The President has nominated Caleb W. West of Kentucky to be Governor of Utah.—It is thought in Washington that Gen. McClernand will be made President of the Utah Commission.—The Supreme Court of the United States has decided that the tax on tobacco intended for export is constitutional.—The House has passed the bill authorizing the construction of a public library building at Washington.—Dr. Hamilton says there is a marked improvement in Secretary Manning's condition. His recovery, however, will be a matter of considerable time.—Among the new bills introduced in the House was one providing for the reduction of letter postage to one and a half cents per ounce.—The issue of standard silver dollars from the mints during the week ended April 3rd was 395,627. The issue during the corresponding period of last year was 173,498.

Publisher's Notice.

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Church of New Spiritual Dispensation, 416 Adelphi St., near Fulton, Brooklyn, N. Y. Sunday services, 11 A. M. and 7:45 P. M. Medium's Meeting 3:30 P. M. Ladies Aid Society meets every Thursday, 8 to 10 P. M.

John Jeffrey, President; S. B. Nichols, Vice-President; W. J. Cushing, Secretary; A. G. Kipp, Treasurer.

The Brooklyn Spiritual Union holds weekly conferences on Sunday evenings at Fraternity Rooms, corner Bedford Ave. and South Second St. Alpha Lyceum meets in same place Sunday afternoons.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 43rd Street, New York.

The People's Spiritual Meeting of New York City, convenes every Sunday at 10:30 A. M., and at 2:30 and 7:30 P. M., at Miller's Arcanum Hall, 54 Union Square.

FRANK W. JONES, Conductor.

Metropolitan Church for Humanity, 251 West 23rd Street, Mrs. T. B. Stryker, services Sunday at 11 A. M. Officers: Geo. D. Carroll, President; Oliver Russell, Vice President; Dr. George H. Perine, Secretary; F. S. Maynard, Treasurer.

Saratoga Springs, N. Y.

The First Society of Spiritualists of Saratoga Springs, N. Y. meets every Sunday morning and evening in Grand Army Hall.

W. B. MILLS, President. E. J. HULING, Secretary.

The Society of United Spiritualists.

The Society of United Spiritualists, Chicago, meets each Sunday at 2 P. M. at the Madison street Theatre. The exercises will consist of a lecture, tests, short addresses, and singing.

DR. J. H. RANDALL, President.

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For the Religio-Philosophical Journal.

The Crushed Lilies.

BY MRS. E. B. DUFFEY.

A little child sat silent and alone,
A look of far-off vision in her eyes,
And in her heart a thrill of glad surprise,
For from the heavens she heard an angel's tone
Which said to her: "Be faithful, pure and true;
Prepare thyself; thou hast a work to do."
A lily grew in graceful beauty there,
Whose perfume seemed like incense of a prayer.

The child became a maiden, fair and sweet
As ever maiden was, as sped the years
With all the joys, the perils, hopes and fears
Which come to youth; and lavished at her feet
Was wealth of hearts; yet still the voice rang clear—
"Be pure and faithful!"—to her listening ear;
And with rapt look which had of earth no part,
She wore the spray of lilies on her heart.

And next came womanhood with all its cares,
The way was rugged, and her feet were torn;
Her burdens seemed too grievous to be borne;
Her life seemed made of griefs, and moans and prayers.
Pressing a cross of lilies to her breast,
She said: "Oh! Lord, but give me peace and rest!"
Still came the voice: "Be patient, brave and pure;
The work is given to those who best endure."

Rest came at last, and she, still worn and sad,
But strong, and wise, and brave and patient grown,
Wearing her snow-white lilies as a crown,
Felt that her hour was coming, and was glad.
She cried: "Oh! Lord, and hast Thou found me true.
Ready am I; what wouldst Thou have me do?"
Then came the voice from out the pearly gate:
"They also serve who only stand and wait."

Waiting and watching—sad we should forget
To watch one little hour! The tempter's snare
Is strongest when we give least thought and care.
Upon the lilies ruthless feet were set;
The tropic flowers glowed on her bosom fair,
And blood-red roses flamed amid her hair.
Her heart beat madly, then grew cold and numb,
For as she listened, lo, the voice was dumb!

Remorse! despair! oh! saddest words of all,
When earth is lost and heaven forfeited;
When all the hopes of life are withered—dead,
And all its brightness gone beyond recall.
She bathed the broken lilies with her tears,
And laid them by with all the wasted years;
Then robed herself in sackcloth, and sat down
To wait repentant till life's hour was gone.

The way was long ere came the wished for end;
Her soul was filled with pity for her kind;
She saw them struggling, stumbling, faint and blind,
Friendless and helpless, needing most a friend.
Of her compassion gave she fullest meed;
From her own failures knew their sorest need:
Thus she, a sad-eyed, patient woman, moved,
The voice still silent, but herself beloved.

The weary years were ended, and the sun
Shed its last beams for her, when loud and clear
The voice once more fell on her waiting ear:
"Welcome, thou faithful one, thy work is done.
Thou'st trod the thorny paths thy Savior trod.
Thought'st thou to walk unerring like thy God?
Thou art but human; thou art not divine;
Thou found'st thy work e'en through that sin of thine."

And then angelic voices sweetly blend
In harmony celestial, and a band
Of souls redeemed each press to take her hand,
And welcome her their savior and their friend.
Her robe no more is sad, but pure and white,
Around her head an aureole of light;
And lo, behold! before her wondering eyes,
Her lilies bloom again in paradise!

Unconscious Cerebration Impossible.

To the Editor of the Religio-Philosophical Journal:

In one of the interior towns of Illinois a remarkable test was lately given in a communication through a medium which could not by any possibility be explained on the theory of "unconscious cerebration."

The writer is by no means a believer in Spiritualism, but is an investigator inclined too much perhaps to skepticism as to alleged communications from departed spirits; he has received a great many "messages" from departed friends, but in nearly every instance it was concerning some matter already known to the writer, and therefore may have been the unconscious action of his own thought on that of the medium. But in the instance about to be related this was impossible. There were four persons including the writer and the medium in the circle; the medium was a lady who was an amateur, and only reluctantly exercised her powers, and then never publicly or for gain.

The name "Annie H——" was among others spelled out. No one recognized any such person except the writer. A few years before, he had met in Southern California a young lady of that name, an invalid, sojourning there with her parents, and became quite well acquainted with her and her family. He afterwards learned that she had died, and her heart-broken parents had returned to their home in Illinois. The communication was this: "Mr. C. [naming the writer] I want you to go to my mother and tell her that my aunt, Mrs. Mary M. M., was entirely mistaken in thinking that I might have got well if I had taken the treatment of Dr. Lee. I could not be cured by any physician."

Now remember that this was all news to the writer, who never knew that the deceased young lady had an aunt named Mrs. Mary M. M. or that any aunt wanted her to take treatment from Dr. Lee, and, in fact, the writer never had heard of "Dr. Lee." The other persons in the circle including the medium knew nothing whatever of the young lady who was dead, or her family.

The writer afterwards went to the town where the young lady's parents lived and learned that a sister of the mother of the deceased young lady lived there, and that her name was "Mrs. Mary M. M." The writer made guarded inquiries about Dr. Lee from a member of the family, and learned that Mrs. M. (the aunt) had had a quarrel with her sister (the mother of the young lady) before Annie's death, because she would not allow her daughter to be treated by Dr. Lee, in whom the aunt had great faith, but whom the mother believed to be a "quack"; and that the aunt had since blamed the mother for not calling in Dr. Lee, as he might have saved Annie's life, etc.

The writer places this statement of facts before your readers merely as evidence that the alleged communication could not have been caused by "unconscious cerebration." AGNOSTIC.

An Old Prophecy.

To the Editor of the Religio-Philosophical Journal:

Somebody has unearthed an old prophecy for the year 1886 of a decidedly uncomfortable nature, writes a Rome correspondent of *The London Globe*. It appears that in the church of Oberemmel, near the city of Treveri, in Germany, there is a stone tablet some centuries old, on which is cut the prophetic verse—in prose it may be rendered: "When Mark shall bring us Easter, and John shall sing praises at Pentecost, and John shall swing the censer at Corpus Domini, then shall the whole earth resound with weepings and wailings." Now it so happens that this year Easter falls on St. Mark's day, Pentecost on that of St. Anthony of Padua, and the Corpus Domini comes on St. John the Baptist's day, June 24. Here, then, are the first conditions of the prophecy fulfilled, so that now believers in prophecies and anxious-minded persons generally have only to sit down and think of everything disagreeable that can possibly happen to this poor old planet and the dwellers thereon between July and December, 1886. And really, if the cyclones, and earthquakes, and epidemics, and "wars and rumors of wars" of the years 1883-4-5 are to be eclipsed, the prospect is not an agreeable one.

These old prophecies, however, though of a dire nature, rarely prove true. Spiritualists will lose no sleep over the prediction. P.

Cincinnati, Ohio.

A new gold country is said to have been discovered by a shipwrecked French sailor in Patagonia, between the Straits of Magellan and the river Gallegos. The man had collected from the sands a little fortune when taken off the coast by a steamer.

Millington's Ghost.

Hartford (Conn.) Globe.

Millington is a section of the state lying in the town of Haddam, about five miles back of Goodspeed's Landing on the river, and joins the township of Colchester.

Millington Green is its center. Millington Green is a little collection of ancient and weather-beaten houses, a church and school house, situated at the forks of four cross roads on the summit of a high hill, and on the direct turnpike road from Goodspeed's Landing to Norwich.

Millington Green has its history. It is the history of the slow decay and gradual degeneration that has characterized hundreds of inland towns in the state. Millington Green is a less point of trade and importance to-day than it was 100 years ago. But fifty years ago this thriving little collection of wonderfully antique houses and barren cross roads was a thriving mercantile mart. It doubly outstripped East Haddam and Goodspeed's, the two landings on the river.

At Millington Green was done a large and thriving business, and several great and flourishing general merchandise stores made it a center at which much of the produce from all adjoining points was sold or bartered, eventually to find its way to the then profitable West India trade. In short, the West India trade made Millington Green, in exclusion to many river towns with rival facilities for shipping goods.

Here it was that mules, horses, cattle, swine and farm products were hauled by the meek-eyed oxen and lumbering vehicles, to be again dragged to Goodspeed's Landing and shipped to the West Indies. Gradually the prosperity died away. Twenty-five years ago it was dead. To-day there is not a vestage of it save the fast-decaying buildings of more than usual country elegance, which stand on the main road near the church, the school house and the cross roads to mark the decline and decay of a once prosperous business.

But the ghost, what of the ghost?

Edgar Martin is a Millington resident. He is a tall, lank man, of true Yankee physique. He is a farmer, owns acres of land, and deals considerably in railroad ties and lumber. Martin owns land through which a trout brook runs, and Hartford sportsmen, he says, have stocked it, and pay him well to keep off poachers. But the ghost. All the winter, says Mr. Martin, the ghost has been terrifying Millington people, and several have seen it. Among that number Mr. Martin himself.

On one occasion, Martin says, he left his home with a three-yoke team of oxen to draw a load of railroad ties to H. C. Burnham, of Hadlyme. Hadlyme lies southwest about six miles, and the roads wind round through heavily timbered land, over the the classic eminence called "Tater Hill." Mr. Martin left Hadlyme on his return homeward about five o'clock in the afternoon, and in the usual course of events and the slow movements of his ox team would arrive home at about eight o'clock in the evening. Slowly crawling up the rough, hilly road he had passed the deserted Rathbun house at the turn of the road to Norwich, and "hawling" off to the left pursued his way toward Millington.

"The moon was in its last quarter, and when Mr. Martin passed the Rathbun house and turned toward Millington, it was between seven and eight o'clock in the evening, and the shades of night made the woods gloomy and weird. But Martin was thinking of getting home more than he was moralizing on the barren sight of leafless limbs and dark hillsides bespattered here and there with patches of half melted snow.

Suddenly the monotony of the scene and the creaking ox cart and a swing of the low carried heads of the tired oxen and tired driver was broken. With a sudden start the leaders, a pair of two-year-olds, jumped to one side, while the wheel oxen and the center yoke caught the infection and started up in an unusual manner. Mr. Martin, too, was startled out of his senses, and looking about him to discover the cause that had excited his cattle, saw, apparently walking some twenty feet ahead of his leaders, a little dwarf-like man not more than three feet tall, as he appeared in the dim light. The little object as he looked from behind seemed made up principally of a long flowing cloak which hung from his shoulders and spread out at the bottom until its wearer looked like an animated "A" on whose head was perched a little jaunty, peaked hat, and in whose hand was a long cane perhaps double his height in length, which seemed to assist his little duck-like, long-stockinged legs, which were visible as the wind raised and lowered his flowing cloak. Diminutive as the peculiar little figure was, he seemed to have no trouble in keeping the same distance ahead of the team that he held when first seen. Mr. Martin was startled at first, fairly frightened. Then as the thing, whatever it was, looked so small and harmless, and walked right along about its business in the middle of the road, and the oxen seemed satisfied and unterrified, Mr. Martin picked up courage to yell out, "Hello thar, Capten!"

No answering response came from the strange little being, and again Edgar vociferated: "Hello thar, you little cuss, whar yer goin'? Git in and ride; it's easier'n walkin'."

But the "little cuss" didn't reply. He kept right on, reaching out his long cane ahead of him and fairly drawing his body and little short legs up to the spot where he had planted his cane ahead of himself.

After sundry attempts to get an answer from the object, Martin began to grow a trifle frightened. He wondered what it was. He couldn't think of any earthly object that he had ever seen that looked like the little one ahead of his team. An idea struck him. He whipped up his team and yelled out: "Look out thar, you little cuss, look out." But the little fellow seemed to let out an extra link of speed. He kept just so far ahead of the ox team. They couldn't overtake him.

Edgar was provoked and frightened, too. Couldn't he shake the little being from his path? Another idea struck him; he would try it. Jumping from his ox team, he ran ahead of it, and with a resounding crack he brought down his whip lash under the longflowing skirts of the little man's cloak. "There now, my little man, see if that will make ye sociable," yelled Edgar.

But it didn't make the little man sociable. The crack of the ox goad rang out sharply in the cold night air the whip lash seemed only to crack in empty air. It seemed to hit nothing, to reach nothing, to touch nothing, and as the pistol-like report of it died away the peculiar object of its attack vanished too. Where it went, how it went, Edgar did not know. There it was a second before. A second later and it was gone.

A sort of cold, clammy perspiration seemed to stand in great beads all over his forehead. He felt as if he was standing alone and a thousand goblins and spectators were confronting him, and yet there was nothing but the oxen, the cart, the woods, the road and Edgar himself.

Then he strode at the side of his oxen. They were a sort of company to him. Somehow he felt as if invisible things were about him, in front of him, behind, beside him. The cart seemed to creak in an unusual and sepulchral manner. The cattle seemed to start and throw up their heels in a terrified way at unseen objects, until at last, after half an hour that had seemed at least a whole night, he reached his house, where the lights shone as they never had before, as if to save him by their presence from the terrible goblins of the night.

This is Edgar Martin's story of the Millington ghost.

Vice-President Hendricks.

The Toledo *Blade* says:—The "Spiritualists are annoying Mrs. Hendricks sorely by sending her villainous poetry and ill-spelled, ungrammatical "communications" alleged to be inspired by the spirit of the late Vice President. It is queer that these people cannot see what any one else is able to, viz: that these alleged "communications" are never of the slightest practical value to the person to whom they are addressed, or to any one else. They are strings of platitudinous slush, entirely unworthy of the persons from whom they are alleged to come. To the average citizen, the idea of death would be horrible if he believed that it meant that in the spirit he would be reduced to the level of a crank or an idiot."

The *Blade* ought to apologize for the above absurd editorial; not for calling those persons "cranks" and "idiots" who were so foolish as to disturb the privacy of Mrs. Hendricks with their "platitudinous slush," but for leaving the impression that "Spiritualists," could be guilty of such conduct. If the Toledo *Blade* does not apologize, the public will understand that its editor "cannot see what any one else is liable to," viz:—that he is exceedingly ignorant on the subject of Spiritualism, and knows nothing of the quality of the material composing its millions.

Sturgis, Mich. THOS. HARDING.

Thirty-Eighth Anniversary.

Celebration of the Birth of Modern Spiritualism, Under the Auspices of "The Chicago Association of Universal, Radical, Progressive Spiritualists' and Mediums' Society.

(Reported by Dr. Baldwin.)

This Society was organized May 9th, 1884, by its permanent President, Dr. Norman McLeod. (See Records of Cook County, Chicago, Book Corporations, No. 15, page 619.) The exercises were held in Spirits Liberty Hall, No. 213 W. Madison St., from 10 A. M. to 10 P. M., on Sunday, March 28th. Mrs. Dr. Wright, of New Haven, Conn., delivered the opening address. In a graphic manner she contrasted the two worlds, showing the differences and the agreements, the greatest difference being in ceasing to have the trial upon us of a struggle for providing earth's necessities for the mortal needs. In soul, mind and spirit there continues to be agreement of life and joys in either world. Progression continues there as here, and the better it is if all this knowledge is known on earth; then the more perfectly can the lower existence be made.

Mrs. La Grange was a new convert, but her remarks demonstrated rapid growth in the higher philosophy.

Mr. Esterbrook, of Omaha, an old, staunch worker, gave his experience of the inspiration of Modern Spiritualism west of the great Father of Waters. He saw everything to encourage and nothing to discourage the progress of our noble cause.

Mr. St. Clair was a conservative Spiritualist, and was in favor of more instruction and less sarcasm.

Mr. James Fair was a radical and gave the other side of the picture.

A. B. Shedd would have Spiritualists strongly united for the purpose of developing more individuality.

Miss Mast illustrated the manner in which Spiritualism had come into the world as a savior.

Mrs. Maynard, in an interesting way, traced the growth of Modern Spiritualism. Mr. Johnson thought the Witch of Endor was a grand old lady.

Dr. Clark felt great pride in the celebration of this anniversary: as it was his religion, and was the highest of any of which he was acquainted. Spirited music, which was freely interspersed through the exercises, closed the morning meeting.

AFTERNOON SESSION.

The afternoon meeting opened with an inspirational poem by E. W. Shaw. It was lengthy and stirring and beautifully appropriate to the anniversary celebration. E. W. Baldwin gave the opening address, and recounted the triumphs of the religion of Spiritualism over all other theological teachings. He said the Spiritualists in the future could be more on the defensive, and deal less in the work of aggressiveness. Dr. Geo. A. Bishop was flowery almost to the degree of poetry. U. B. Smith, of Milwaukee, Wis., gave a most eloquent brief oration. Mrs. Burnell, of St. Louis, said her phase of mediumship was more in the line of giving tests, and excused herself with a few modest remarks. Miss Sarah Thomas (a colored medium) entertained the packed house for fifteen minutes with surprising wit, and her sudden change of controls being not the least interesting of her speaking. She closed with a beautiful poem. Mrs. Maynard's control congratulated the Spiritualists on the advantages they are enjoying over the privileges that were denied him in his earth-life. Dr. J. E. De Wolf, of Englewood, saw Spiritualism as a century plant, a product of centuries, and unfolded the flower with very choice and rich language. Mrs. L. C. Hewitt gave a charming inspirational poem. Little seven-year-old Maud, in Highland costume, rendered, "My heart is in the Highlands." E. B. Shultz sang an entertaining song. A. B. Shedd repeated the twenty year prophecy of 1880 to 1900, as written by Mrs. H. A. Berry, editor of *The Watchman*. Wm. H. Blair gave a most enthusiastic ten minutes' talk. Mrs. Dr. Fullerton was controlled and spoke with great power. The meeting closed with congregational music and a benediction by Dr. De Wolf.

EVENING SESSION.

The evening session opened by an invocation through Mrs. Maynard. Mrs. Dr. Wright, of New Haven, Conn., explained that the bridge which has been built over the stream of death, has been constructed on the most scientific principles. Leo Miller said Spiritualism pervaded all of our best literature. He said the affirmation of one single, reliable witness who has communed with departed spirits, will outweigh the negations of all the world who have not investigated. Mrs. Dr. Fullerton, by her control, gave an interesting description of the condition of denizens in the upper life. Mr. Blair thought any one who would question the mountain of evidence we enjoy of the intercommunication was a monstrosity.

A great part of the success of the day was due to the admirable manner in which Mrs. Alexander conducted the music. Great enthusiasm characterized all the exercises of the day.

Peter Shook's Spirit Drives Even an Editor from its Mundane Home.

Out on the prairie about eight miles northeast of Bennington, Kan., is the homestead of the late Peter Shook. About the only improvement on the place is a dug out. There seems to be some difficulty about who shall occupy the land since the death of Peter. A sister of his claims it as the only relative. Not long ago a man and his family moved into the house. About twelve o'clock the first night they were awakened by loud raps on the door. The man got up, went to the door and opened it. No one was to be seen and he returned to bed. Pretty soon the raps came again, and he went to the door again and could see no one. He asked who was there, and the answer was "Peter Shook." He asked what he wanted, and the answer came that he wanted him to get out of that house. The man being very much frightened said if he would let him alone until morning he would leave and did.

This naturally created quite an excitement in the neighborhood, and some young men, who said they were not afraid of ghosts, concluded they would go and stay one night. The same apparition made them a call and scared them to such a degree that money would not induce them to make another attempt.

D. B. Loudon, editor of the Bennington *Star*, being a man of great courage, concluded he had curiosity enough to go and investigate the matter, and on Sunday a couple of young men came to town with a buggy, took him out to the place, supplied him with the necessary bed clothes and left him. Everything was quiet until about twelve o'clock, and then there came three distinct raps on the door. This aroused the editor, and he beheld right in front of him the spiritual form which invited the editor to vacate the ranch, which he did without any further ceremony. He was much demoralized and started out on a run, but instead of running toward Bennington he struck out at a lively gait toward Concordia. He happened to meet a man who knew him. The gentleman seeing he was very much frightened stopped him and asked where he was going. The editor said to Bennington, and the gentleman informed him that he was on the wrong road, turned him around and started him for Bennington, and he came into town the next morning about nine o'clock, his hair all standing on end and all turned white.

It is impossible to gain any information from the editor of what he saw, but he says if any one else has any curiosity to see the ghost of Peter Shook they had better go out there. He has seen enough to satisfy him.—*Kansas City Times.*

Tests of Spirit Presence.

To the Editor of the Religio-Philosophical Journal:

A few years since I had some correspondence through Dr. J. V. Mansfield, a few incidents of which were as follows: I sent a sealed letter to a friend, and in reply was told of a meeting of myself and three friends on the streets of Saratoga, wherein matters regarding Spiritualism were discussed, and the names of many prominent citizens, three of the great majority, were given as present.

At another time I wrote regarding some words of advice from spirit friends, and in reply I had a letter signed by many friends, former residents of Saratoga; among the signers there appeared the names of the father of my wife, and that of his grandfather, neither of whom had ever resided here. Now if Dr. Mansfield, as has been charged, reads up the family history of all his correspondents, he might have in some way learned the name of the father of my wife; but how he discovered the name of the father of his mother, is one of these things past finding out, except the claims of Spiritualism are acknowledged.

Saratoga Springs, N. Y. E. J. HULING.

A rose house at Clifton, Staten Island, has 50,000 Jacqueminot roses in bloom.

Can Dogs See Spirits?

To the Editor of the Religio-Philosophical Journal:

A few days ago Frank Mulkowski was executed on the gallows in Chicago, proclaiming his innocence to the last. It is related by one of your city dailies that an incident that occurred in the county building is supposed by many to have had some connection with the execution of the unfortunate man, and is creating no little comment among the engineers and nightwatchmen there, and the nightwatchers in the Sheriff's office. Mulkowski, as is well known, was hanged on purely circumstantial evidence, and a doubt exists in many quarters as to whether he was really guilty. There is a superstition, and a deep-rooted one, in many minds concerning the piteous howling of a dog at certain times, it being considered the forewarning of a speedy death to some one. There is a young greyhound that has almost lived in the county building from the time he was eight days old, his master being a reporter whose daily routine work occupied his time in the building. The dog is a general favorite in all departments of the building, but especially in the Sheriff's office. About a week after Mulkowski was arrested the dog happened to be in the jail office and was allowed to accompany his master to the main corridor of the jail where the prisoners were exercising. Mulkowski noticed the dog, and stopped to pet him, after which he brought the animal to his cell and gave him a bit of soup-meat and some bread. The unfortunate man and his canine friend never met again, but about noon of Friday the dog,—which was in the engine-room of the county building, began to howl piteously, and kept up his dismal cries until a quarter past twelve, the very minute that the gallows trap fell from under Mulkowski. During the rest of the day the dog was sullen and refused food or exercise. At midnight Friday he began the same piteous howling, his cries attracting the attention of not only the men in the engine-room and the nightwatchmen above stairs, but the hackmen on the sidewalk outside. The dog was unchained, but he would not move, and water was thrown upon him in an endeavor to stop the noise, but he kept up the lamentation for fifteen minutes, and every one about concluded that poor "Grover," which is the name of the greyhound, was about to give up the ghost. Between ten and eleven o'clock Saturday forenoon, about the time that the funeral services for the executed man were being held, the dog continued his melancholy cries, and refused food from Thursday night until Sunday noon.

Deputy-Sheriff Hartke, who was in the Sheriff's office at midnight, Friday, said: "I shall never forget to my dying day the cry of that dog. It came low and seemingly with a suppressed effort at first, and was increased in volume until it sounded like the continuous wail of a human being."

Tony Kakuska, engineer of the court house, his two assistants, and the nightwatchmen deny being superstitious, but they say they are firmly convinced from the actions of the dog that there was something wrong about the hanging of Mulkowski, and that though a confessed criminal he died innocent of the crime for which he was executed.

There is strong evidence sustaining the belief that dogs sometimes not only see spirits, but are influenced by them. That their piteous cries often presage death, there can be no doubt.

St. Louis, Mo. F.

Big Money and Funerals.

To the Editor of the Religio-Philosophical Journal:

Is it not time that this extravagance of the nation over the body of a dead member of Congress should cease? The Chicago *Herald* well says:

"When the people of this country become thoroughly impressed with the idea that it is time to have less nonsense about their government at Washington, one of the things that will have to go will be the expensive Congressional funeral. In addition to the money spent in removing and escorting the remains of deceased members from Washington to the place of burial, the practice of publishing a special memorial volume in each case has become habitual, and this alone, according to the testimony of the Public Printer, entails an expense of not less than $4,000 in every instance. The present Congress has had four official funerals, costing the following sums:

Vice-President Hendricks	$ 4,000
Representative Rankin	3,000
Representative Hahn	5,000
Senator Miller	10,000
Total	$22,000

"Of the eulogies of Mr. Hendricks 31,000 copies were printed and bound and cost $11,000. Admitting that those delivered in honor of the other three do not exceed the average expense of $4,000 each, it will be seen that these volumes have necessitated the expenditure of $23,000 in addition to the above, making a total charge for the two items of $55,000. Besides this, Congress devotes two entire days to each deceased member, one out of respect for his memory and the other to the delivery of eulogies, making eight days consumed in that manner thus far in this session. As the expenses of Congress amount to $16,000 a day, it is manifest that the time lost in this way is exceedingly costly to somebody.

"Every consideration of public economy and honesty demands that these abuses should be done away with. Proper respect may be shown the dead without extravagance, and many scandals might be avoided if Congress, not forgetting its duty to the living, would attend to the business before it, and, while decently recognizing the death of members, not make such visitations the occasions of wasteful expenditure and ostentatious display."

Fashionable funerals may generally be regarded as a great nuisance, not in the least benefiting the living or the dead. A reform is demanded.

PROGRESS.

A GHOSTLY COFFIN.

It Haunts the Roof of a West Virginia House in Wet Weather.

On a prominent street of Wheeling, W. Va., daily passed by hundreds of people, there stands a two-story brick building, around which clings an air of mystery which renders it an object of curiosity to the entire neighborhood, and which affords to those inclined to be superstitious an unfailing source of weird and blood-chilling stories. The building is an old one, having been erected some forty years ago, and is at present occupied by a German laborer and his family, in whose composition a dread of the supernatural appears to take no part. The roof of their domicile is an old-style peaked one, and upon the side facing the street there may be seen faintly when the weather is dry, but very prominent when rain is falling, the suggestive outlines of a full-sized coffin. This grim reminder of the fate which must finally overtake all stands with its foot toward the eave and its head to the comb or apex, and from the opposite sidewalk assumes on sunny, bright days, a somewhat reddish tinge. When the roof becomes wet with falling rain the outlines become more distinct, and in heavy storms it stands forth as prominently as though printed in jet black ink upon virgin paper. For many years this unpleasant object has been visible, no one being able or willing to solve the mystery with which it is surrounded. Once the owner of the premises caused the shingles of the roof to be removed and replaced with new ones, in the hope of thus getting rid of the sign of the grave. For a time he seemed to have been successful, but one day, during a heavy rain, a passing pedestrian familiar with the story glanced at the roof, and there, faint yet perfect, was the old coffin. Since that time the impression has gradually become more distinct, until it is now as bright as before. People in the neighborhood talk vaguely about a mysterious disappearance and a probable murder years ago, but of this nothing definite can be learned. Certain it is, however, that many believe the outline of the coffin is not of human origin, and that it silently marks the spot whereon crime in some form or other was unquestionably committed.—*Chicago Times*

Sam Jones on Death-Bed Repentance.

"People talk about death-bed repentance, and then they bring in the thief on the cross. The only hope nine-tenths of you Christians have is that somebody will saddle up that thief and let you go on his back and go loping into glory. [Great laughter and applause, followed by an encore.] It's a disgrace. I'd be ashamed to go loping in on the back of a thief. [Renewed laughter.] I admire the grit of the man on his death-bed who is given straight to the devil and is too brave to insult God with his old, worthless body, like a cowardly puppy. [More laughter.] I won't limit the mercy of God, but you that have had ten thousand chances don't bring up that thief! Heaven is the home of men who have built character on earth. As long as Cornelius Vanderbilt could concoct a railroad scheme he cared nothing for God, and at last, after his last dollar was made, the old sinner turned to his wife to sing to him 'Come ye sinners,' and I believe a good divine preached him into the kingdom. [Laughter.] The only claim Vanderbilt had for heaven was that he asked his wife to sing him a good song to waft him into glory. I don't believe in such nonsense. I believe you have got to be prepared to go there."

COMMENTS.

To the Editor of the Religio-Philosophical Journal:

I send the above, an item I clipped from one of Sam Jones's sermons published in *The Times* of Chicago. I wonder if it would not be just as well to go loping into heaven on the back of a thief, as on the back of a poor innocent person, as the Christians teach that the only way to get to heaven is on the back of Jesus. It seems to me that any man or woman that would wish to make a pack horse of Christ, must lack the true principle of honor, and is hardly worth saving. L. H. WARREN.

Albany, Wis.

Notes and Extracts on Miscellaneous Subjects.

Land in Connecticut upon which pine trees were planted a few years ago, is now worth $100 an acre for its timber.

Dartmouth students petitioned to have the college reading room opened on Sunday, but the trustees unanimously refused.

Base ball is quite as popular in Canada as here, and has outstripped in general favor the national and beautiful game of lacrosse.

Cornell University now has 60 instructors and officers and 638 students, 239 of whom are freshmen, while the senior class contains only 84.

Mazzantini, one of the principal bull-fighters in Spain, is a candidate for the new Parliament at the town of Tudela, and is likely to be elected.

Sugar making has begun in Vermont and promises well. It is predicted that the maple groves of that State will produce 10,000,000 pounds this season.

The wife of one of the clergymen of Saranac, Mich., supplements her husband's meagre salary by driving a wagon and peddling milk from door to door.

A St. Paul friend of Henry Villard says that Mr. Villard writes that he intends to return to this country very soon and embark in active railroad operations again.

The "peaches of the future" in some Delaware orchards are being sold at the rate of $5 per 1,000 trees, so certain are the growers that the shaft of Jack Frost has struck them dead.

The average salary of the Methodist preachers of the Baltimore Conference is $785 a year. Sixty preachers, some of them married, receive less than this amounts to, and one receives only $160.

The military telegraph wire from Fort Sully to Fort Yates, D. T., has just been taken down and sold to farmers for use as fence wire—which is merely a new form of beating swords into plowshares.

Tom Sands was at work at the bottom of a well seventy feet deep, when a man at the top dropped a crowbar. He yelled, Tom looked up, saw the bar, and succeeded in dodging it as it came down.

Peter Melanson, 86 years old, died suddenly in Clare, N. S., on Tuesday, and his wife, two years younger, who had always said that she hoped she should die with her husband, lived only four hours after him.

Various processes have been brought forward for producing a satisfactory substitute for the ordinary wooden pail, and the most successful effort in this direction appears to have been accomplished with paper pulp.

The London *Times* urges the establishment in England of an institution like our Smithsonian Institute, which owes its foundation to an Englishman. The writer points especially to the value it would be to students of anthropology.

A Bangor newspaper says that so many fortunes were made by Bar Harbor (Mt. Desert) real estate speculators that many of the adjoining islands and parts of the sea coast are being bought up by capitalists in the hope that some day the spots will be in demand as summer resorts.

A tramp entered the Baptist church at Mineral Ridge, Ohio, a week ago, and after building a hot fire with singing books collected from the seats disposed himself for a rest. Fortunately a vigilant church-goer discovered him, and he was suddenly removed from his warm quarters.

Revenue Officer McDonald of Atlanta says that the best detective on his force is a woman, "and a lady, too." She lives near Atlanta, and is particularly skillful in working up cases and locating stills. He says she has no end of nerve, and does not work for the cause of temperance, but for money.

Naturalists now count no less than 1,870 different kinds of fishes in North American waters, of which 550 live in the rivers and lakes, and 550 kinds belong to the Pacific. Of the remainder, 105 dwell only in the deep waters of the Atlantic and Gulf of Mexico, never approaching the shore or the surface.

A Georgia farmer, many of whose chickens went to feed owls and hawks, trimmed a tree so that little remained but a tall stump, and on top of this placed a well-baited steel trap. Before a big hawk broke the fastenings of the trap and flew away with it the farmer had caught six owls, two hawks and a buzzard.

The amount of coal in the Pittsburgh region is estimated by Prof. Lesley of the Pennsylvania Geological Survey at 30,000,000,000 tons. About 11,000,000 tons are now taken annually from this bed, of which two-thirds are bituminous coal, and one-third anthracite. Prof. Lesley believes that the oil and gas supply will practically cease ten or twenty years hence.

The great rainfall in New England in February is declared by meteorologists who have studied it to have been unprecedented since records began to be kept. The total amount of water which fell from the clouds, chiefly during twenty-four hours, is computed to have mounted to 750,000,000,000 gallons. The fall was greatest between New London and Providence.

It has recently been discovered that Lake Dias near DeLeon Springs, Volusia County, Fla., is fed by an enormous spring, which boils up about 200 yards off the south shore of the lake. When the surface is perfectly still the boiling can be seen over an area of about five acres. It is proposed to anchor a buoy over the center of the spring, since the best of cool water can be obtained there at any time.

The Danes do not propose to have any deceptions in their butter supply. A law enacted in Denmark last year compels all makers and sellers of adulterated, imitation, and bogus butter to pack it in elliptical tubs, conspicuously marked "margarine," and punishes infractions of the law by a fine of from 200 to 2,000 kroners (about $54 to $540.) The enactment was forced by the agricultural element of the country, despite the opposition by the bogus butter people.

If it is true, as alleged, that a naturalist has lately discovered that the individual bee works only three hours a day, it is likely that the ant will have a double burden to support as the ever-presentable model of industry. Bees truly work continuously from sunrise to sunset, but the naturalist referred to says that they are different bees. One squad relieves another at three-hour intervals during daylight, and the whole lot rests absolutely during the hours of darkness.

A Washington correspondent writes that the false teeth that are responsible for the peculiar expression seen in portraits of George Washington are in the Baltimore College of Dentistry. The lower plate is carved out of one piece of ivory, teeth and all. The upper plate was carved from ivory, as near like a plaster cast of the mouth as possible, and the teeth, also of ivory, were riveted on. The upper plate split after it had been worn awhile, and the pieces were fastened together by two thin strips of iron riveted to the plate.

Pedro Aguirre, an old Mexican at Arivaca, Arizona, who is rich in land and sheep, is said to thrive also from a system very like peonage. Poverty-stricken Mexicans come to him and engage themselves to do work in return for crackers and milk. He gives them about five cents worth of crackers and perhaps five cents worth of milk a day, and they are thenceforward known as his peons. These Mexicans go to the surrounding gold diggings with their horn spoons, carry the pay dirt to Arivaca Creek, and sit there all day spooning out the precious metal. They get, maybe, $2 worth in a day, which they carry to Pedro, who hoards it until he has a sackful, which he takes to Tucson, eighty miles distant.

Curious Epitaphs.

Sometimes a pun or play on the name is introduced; such as in the epitaph on John White:

"Here lies John, a shining light,
Whose name, life, actions, all were White."

The following was rather epigrammatic than epitaphic in regard to the Rev. John Chest:

"Beneath this spot lies buried
One Chest within another;
The outer chest was all that's good;
Who says so of the other?"

William Wilton, buried in Lambeth, certainly did not write the epitaph which bears relation to him:

"Here lyeth W. W.,
Who never more will trouble you, trouble you."

Nor, we may safely assert, did Owen Moore himself pen the following:

"Owen Moore has gone away,
Owin' more than he could pay."

More likely to be genuine are those epitaphs which involve a bit of bad logic, syntax or grammar in their composition. In a graveyard at Montrose is said to be the following:

"Here lyes the bodies of George
Young and all their posterity
For fifty years backwards."

And in Wrexham church-yard as follows:

"Here lies five babies and children dear,
Three at Oswestry, and two here."

Akin to this logical blundering is:

"Here lies the remains of
Thomas Milsolm, who died in
Philadelphia, March, 1753;
Had he lived he would have
Been buried here."

And another at Nettlebed, in Oxfordshire:

"Here lies father, mother, and sister and I;
We all died within the space of one short year;
We all be buried at Wimble, except I;
And I be buried here."

—*Chambers' Journal.*

The Phantom of the Rapidan.

To the Editor of the Religio-Philosophical Journal:

That dreams are often the result of impressions made on the mind by the spirits, no one can doubt. That the spirit of one who is soundly sleeping, may roam in the celestial regions also seems true. A late number of the New York *World* contained the following, illustrating the fact that the spirit is not confined to the body, even while vigorous life lasts:

"The side-wheel steamer Rapidan left this port Feb. 2nd for Port Lemon, Costa Rica. She carried twenty-four men all told, and was under the command of Capt. William H. Towne. He was instructed to call at Kingston, if he passed that place during the day, and cable his safety to this city. Days and weeks have passed since then, but nothing has been heard of the vessel, and there is no longer any doubt that she has gone down with all on board.

"Over three weeks ago, before any anxiety for her safety was felt, Mrs. E. P. Kennard, the wife of one of the owners, had a vivid dream. She seemed to be sitting in her parlor when Capt. Towne entered. "Why! Captain," exclaimed the lady, "I thought you were on the ocean." "So I am," replied the Captain, and taking her by the hand he led her under the water to a steamer resting on the sand, and which she recognized as the Rapidan. They entered the cabin and saw seated at a table the form of Capt. Towne studying a chart. Her guide said that he was the spirit of Capt. Towne and that his body was seated in the chair. The ship had been sunk by an accident. All the people on board except one man, Mr. Leman, the purser, had perished. He had escaped, but would not be found for some time. The lady acquainted her husband with her dream and he participated in her anxiety.

"On the day after the Rapidan sailed a heavy snowstorm prevailed here and on the coast. It is possible that the Rapidan went down in the storm."

G.

By means of the new and ingenious little instrument known as the hyalolyphotype, or hot pen, drawings can be made on glass or glassy substances with a waxy composition, which is solid and somewhat hard at ordinary temperatures. The pen is so contrived that it can be heated either by gas or by an electric current, and the material flows easily from the heated pen, setting so quickly on the glass that cross-hatching can be done more rapidly than with ordinary pen and ink, without risk of blocking up the angles; corrections, too, can be made with the greatest ease, by means of a penknife, which leaves the surface afterward intact. After the drawing has been made, the plate is etched by fluoric acid, and when complete it can be either electrotyped, stereotyped, used direct, or applied to any purpose for which engraved surfaces are required.

Taxing Church Property.

To the Editor of the Religio-Philosophical Journal:

The Town Assessor of Darlington, Wis., placed the building used but not owned by the Baptist society of that town as a parsonage, on the tax roll, and when the tax collector attempted to collect the taxes the question of levying a tax on property so used by a church was tested in the Lafayette County Court. Judge Clementson decided that the property was taxable, and an appeal was taken to the Supreme Court of Wisconsin, where the decision has just been reversed, the court deciding that the property is exempt from taxes. The decision is somewhat new in jurisprudence. All church property should be taxed and will be eventually.

M. W.

Madison, Wis.

A Sad Case of Poisoning

is that of any man or woman afflicted with disease or derangement of the liver, resulting in poisonous accumulations in the blood, scrofulous affections, sick-headaches, and diseases of the kidneys, lungs or heart. These troubles can be cured only by going to the primary cause, and putting the liver in a healthy condition. To accomplish this result speedily and effectually nothing has proved itself so efficacious as Dr. Pierce's "Golden Medical Discovery," which has never failed to do the work claimed for it, and never will.

Mexicans have a passion for mirrors, and a traveler says that the interior of some of the city houses look like steamboat cabins. He remarks also that mirrors are among the commonest articles in the pawnshops there.

Brown's Bronchial Troches

Give prompt and effectual relief in all throat troubles.

Mr. Amos R. Peachy, Hungerford, Berkshire, England, writes:—"Change of climate (from South Africa) nearly cost me my life, as it produced the greatest prostration from Ulcerated Throat and Bronchial Inflammation. My friends are astonished at the remarkable change in my health from the time I commenced using 'Brown's Bronchial Troches.'"

Nearly $2,000,000,000 would be due were all insured Americans to die at once. Nearly $1,000,000,000 have already been paid in death losses in America.

What can be more disagreeable, more disgusting, than to sit in a room with a person who is troubled with catarrh, and has to keep coughing and clearing his or her throat of the mucus which drops into it? Such persons are always to be pitied if they *try* to cure themselves and fail. But if they get Dr. Sage's Catarrh Remedy there need be no failure.

Although the city of Bangor, Me., has a good, old-fashioned prohibitory law, out of 672 persons arrested last year, 348 were for drunkenness.

For beauty, for comfort, for improvement of the skin, use only Pozzoni's Powder. For sale by all druggists and fancy goods dealers.

Grafted trees of the Japanese chestnut are now growing and yielding on Long Island. They bear from seed in from three to five years.

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* * * * Rupture radically cured, also pile tumors and fistulæ. Pamphlet of particulars 10 cents in stamps. World's Dispensary Medical Association, Buffalo, N. Y.

Jacksonville, Fla., is paving its deeply sandy streets with wooden blocks, sawed out by steam saw mills right in town.

The world-wide reputation of N. K. Brown's Ess. Jamaica Ginger is a phenomena of the century.

Chronic Catarrh

Catarrh destroys the sense of smell and taste, consumes the cartilages of the nose, and, unless properly treated, hastens its victim into Consumption. It usually indicates a scrofulous condition of the system, and should be treated, like chronic ulcers and eruptions, through the blood. The most obstinate and dangerous forms of this disagreeable disease

Is usually the result of a neglected "cold in the head," which causes an inflammation of the mucous membrane of the nose. Unless arrested, this inflammation produces Catarrh which, when chronic, becomes very offensive. It is impossible to be otherwise healthy, and, at the same time, afflicted with Catarrh. When promptly treated, this disease may be

Can be Cured

cured by taking Ayer's Sarsaparilla. "I have always been more or less troubled with Scrofula, but never seriously until the spring of 1882. At that time I took a severe cold in my head, which, notwithstanding all efforts to cure grew worse, and finally became a chronic Catarrh. It was accompanied with terrible headaches, deafness, a continual coughing, and with great soreness of the lungs. My throat and stomach were so polluted with the mass of corruption from my head that Loss of Appetite, Dyspepsia, and Emaciation totally unfitted me for business. I tried many of the so-called specifics for this disease, but obtained no relief until I commenced taking Ayer's Sarsaparilla. After using two bottles of this medicine, I noticed an improvement in my condition. When I had taken six bottles all traces of Catarrh disappeared, and my health was completely restored.—A. B. Cornell, Fairfield, Iowa.

For thoroughly eradicating the poisons of Catarrh from the blood, take

by the use of Ayer's Sarsaparilla. "I suffered, for years, from chronic Catarrh. My appetite was very poor, and I felt miserably. None of the remedies I took afforded me any relief, until I commenced using Ayer's Sarsaparilla, of which I have now taken five bottles. The Catarrh has disappeared, and I am growing strong and stout again; my appetite has returned, and my health is fully restored.—Susan L. W. Cook, 909 Albany street, Boston Highlands, Mass.

I was troubled with Catarrh, and all its attendant evils, for several years. I tried various remedies, and was treated by a number of physicians, but received no benefit until I commenced taking Ayer's Sarsaparilla. A few bottles of this medicine cured me of this troublesome complaint, and completely restored my health and strength.—Jesse Boggs, Holman's Mills, Albermarle, N. C.

If you would strengthen and invigorate your system more rapidly and surely than by any other medicine, use Ayer's Sar-

Ayer's Sarsaparilla.

saparilla. It will restore health and vigor to decaying and diseased tissues, when everything else fails.

It is the safest and most reliable of all blood purifiers. No other remedy is so effective in cases of chronic Catarrh.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price $1; six bottles, $5.

PILLOW SHAM HOLDER.

AGENTS

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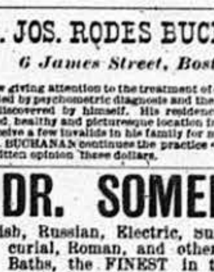

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(Continued from First Page.)

class room: nor are those who "experience" it likely to backslide when the protracted meeting is over and the snows of winter are melted. Here is a religion which causes us to see that our God, our heaven and our Bible are in our hearts and heads. It cannot be brushed up and made to shine, as we brush up our hats before going to church on Sunday; it is not a religion for an occasion merely, but for all the time; not for Sunday only, but for 365 days in every year, and in leap years one day more.

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The First Society of Spiritualists, New York.

The 38th Anniversary of the Advent of Modern Spiritualism.

(Reported for the Religio-Philosophical Journal by Geo. H. Mellish.)

On Sunday afternoon, the 28th of March, Grand Opera House Hall was filled with more than five hundred people, who had gathered to celebrate the 38th anniversary of the advent of modern Spiritualism. On the speaker's desk was a handsome bouquet of flowers, and the platform was generously decorated with potted plants, giving a pleasant aspect, and adding much to the æsthetic as well as to the spiritual sentiments of the occasion. It was a charming day, the sun shining forth with the agreeable warmth of early springtime, and judging from the appearance of the audience, it, too, had caught the glorious inspiration of the warmth and brightness of the day. Among those who were seated upon the platform were Mrs. Fox-Underhill and Mrs. Maggie Fox Kane, known as the Fox Sisters. Through them the rappings were first heard thirty-eight years ago at Hydesville, New York. While Maggie Fox remained on the stage rappings were frequently heard during the exercises. The meeting opened with a solo on the piano by Mr. Geo. S. De Weir.

Mr. Henry J. Newton, President of the first society, said: We have met to celebrate the 38th anniversary of the advent of modern Spiritualism. (Raps.) Spiritualism has been in the world (raps) as long as human beings have been in the world. (Raps.) History proves beyond a doubt that Spiritualism has been in existence since the capacity of human beings existed to write history. (Raps.) Modern Spiritualism (raps) is different from the ancient Spiritualism in the fact that it is in possession of an intelligent and systematic mode of communicating with spirits, thereby coming in possession of information in reference to individual spirits and the Spirit-world, which was unknown before. (Raps.) Spiritualism still lives (raps), and it will live as long as human beings people this planet. (Raps.) In the thirty-eight years of modern Spiritualism greater changes have taken place (raps) in the mental and physical conditions of the people, than in any previous thirty eight years since this world came into existence. (Raps.) The cry has been, "Watchman, tell us of the night?" It has been night, and pitch darkness (raps) has been spread over the mental condition of humanity: therefore it was proper that the cry should be, "Watchman, tell us of the night?" It has somewhat changed now, and I have taken the liberty of remodeling the old poem, and I shall render it, "Watchman, tell us of the light." (Raps.)

Watchman, tell us of the light,
 What its signs of promise are.
Traveler, o'er yon mountain's height
 See that glory-beaming star.
Watchman, tell us of the light,
 Higher yet that star ascends.
Traveler, blessedness and light,
 Peace and truth its course portends.
Watchman, tell us of the light,
 For the morning seems to dawn.
Traveler, darkness takes its flight,
 Doubt and terror are withdrawn.
Watchman, will its beams alone
 Gild the spot that gave them birth?
Traveler, ages are its own,
 See, it bursts o'er all the earth.

Mr. Henry C. Bowen among other things said that this was a day to rejoice and be glad, and it was eminently proper that they should meet together and rejoice with joy unspeakable, in view of the important revelation to the world of what was known as Modern Spiritualism. We should be glad because we have the scientific proof of immortality.

Mr. I. G. Withers played a flute solo, Miss Mary Newton played the accompaniment. Miss Evelyn Champney then recited "The Creed of the Bells."

Mrs. Milton Rathbun was glad of the opportunity of being present at this anniversary, and said that each revolving year brought encouragement for the cause. Spiritualism was not on the decline but was marching on. When grief and sorrow entered a household then Spiritualism brought a balm and consolation. In her opinion mediums were becoming more self reliant and intelligent, and they should receive better support at the hands of the believers. Spiritualism was wide-spread and she believed that there was no intelligent family but had some knowledge of the subject. She admonished Spiritualists to be charitable and to place their standard high. If Spiritualism did not make their lives better, then it was not genuine, and they were deceiving themselves. In her opinion no class of humanity deserved censure more than those who make Spiritualism a cloak to hide their sins.

Mrs. T. B. Stryker next addressed the meeting. She said she understood this celebration to be the Christmas celebration of Spiritualists, and she spoke of the many advantages connected with the belief in Modern Spiritualism.

Mr. J. Francis Clark said at the time of the advent of Modern Spiritualism he was living in Rochester. Spiritualism did not begin at that time, but Modern Spiritualism did, and the difference between modern and ancient Spiritualism was that Modern Spiritualism gave intelligent communication between the mundane and supermundane spheres, while the ancient did not. He adverted to the derision that the early believers in Spiritualism were subjected to, but now, because of the freedom that Modern Spiritualism has brought to them there was great cause for rejoicings.

Mr. J. J. Morse, of England, said in part: "We are glad to be with you, friends, and to add our mite to what has gone before. We are particularly glad because it affords an opportunity of extending the hand of sympathy toward you on behalf of your brothers beyond the sea. In spite of the conservatism that belongs to the English, we have learned something from this Spiritualism which has illumined our lives. Englishmen may look to the land across the sea, and when they celebrate the thirty-eighth anniversary of this movement, they will feel what we say, for they know that to this land of freedom in religion, politics, science and thought, they look with grateful eyes and loving hearts, for they remember that in this nation they found the key-stone to the problem of the ages, Spiritualism. Spiritualism has shown us that death is not the end of life and that immortality is true. The one great truth has always been that the soul lives forever. It has brought to you the truth that present righteousness is the only pathway to future happiness; that no life is so misspent but what the everlasting love of God can build it up anew, erect and unblemished, for a life of everlasting progress. It has banished all fear of death. When men have seen their loved ones laid low, clasping the rose, they have thought it to be hard, but with us the grave and mourning are dispelled, the fear of death has vanished from our hearts, and the angel voices have told you that life is eternal, none die, but all live on forever. It is right we meet here and unite in congratulations. Work with a heart and purpose, stand side by side, the night is spent, and as the glorious light of the east ascends, and as the noon-tide sun rises towards heaven, and as the day is past the flowers bloom, so shall you see, if you are faithful workers, the glory and beauty of that day of promise budding and dawning in your labors. Remember the voices of the angels urge you onward, and by and by they will greet you on the immortal shore."

Mrs. Nellie J. T. Brigham was the last speaker, but the hour being late, she said she would not detain the audience but a few minutes. The lady made a brief and appropriate address, after which the exercises closed with the audience singing "The Sweet By and By."

THE 38th ANNIVERSARY.

Its Celebration at Cleveland, Ohio.

The Spiritualists of Cleveland, Ohio, together with many from adjoining towns, assembled Wednesday morning, March 31st, at Weisgerber's hall to commemorate the thirty-eighth anniversary of Modern Spiritualism. The hall was tastefully adorned with paintings, the work of Mr. Vivian B. St. Clair, the artist, who has recently developed as a medium. The paintings are certainly the best of the kind ever attempted by any spirit artist within the ranks of Spiritualism. The platform looked like a veritable flower garden, the contribution of J. H. Wade, and in front of the speakers' stand was an engraving of "The Dawning Light," being a view of the home of the Fox girls, the original rapping mediums, of Hydesville, N. Y. Prominent also on the platform was a lifelike and lifesize crayon portrait of the late Mrs. Althadine Smith, with the inscription of "Our Martyred Medium," the work of Mr. W. A. Pepson of Painesville, and designated by him as a present to the West Side Lyceum.

The exercises were opened with singing by the lyceum choir, followed by remarks by Mr. Thomas Lees, the presiding officer of the day, who spoke as follows:

MR. LEES' ADDRESS.

"FRIENDS: Just a few words of welcome to you who have assembled to celebrate this our thirty eighth anniversary. How steadily yet surely the years roll around. Glance at our banner—'1848-1886.' Thirty-eight years since the Rochester rappings, the modern interpretation of one of the most ancient philosophies! Thirty-eight years of continued warfare on the errors and superstition of the past! Thirt-eight years in the light of Modern Spiritualism! Has it not wrought a tremendous change in the world of thought? Why, old theology, without actually recanting, has so modified her doctrines and tenets of faith that the differences between so-called orthodox churches and ourselves grow less every year.

"'The world is growing better
 Every year;
It throws off many a fetter
 Every year;
There are many things to relish,
Though the ancient things must perish,
But the beautiful we cherish
 Every year.
Many changes have come o'er us
 Every year;
Many friends have gone before us
 Every year;
Through many a strange mutation
We have reached a higher station
 Every year.'

"Lacking in organization we apparently make but little progress; yet a retrospective glance over the thirty-eight years of Modern Spiritualism shows us the wonderful growth of our cause. Hardly a book or newspaper published but indicates this progressive thought. Only a few weeks since one of the most popular ministers of this city, of the Baptist denomination, yes, the Rev. G. T. Dowling, said in substance this: 'The next life is but a continuation of this; the sudden exit from this is the sudden entrance to the other.' Instead of their old literal hell, the sinner, he said, is to be 'thrust into the presence of the Lord' When there he will feel his sins and utter degradation in all its keenness. Even that punishment, says this Baptist minister, he 'dare not say is eternal.' How neatly this reverend gentleman gets around the old hell doctrine, even foreshadowing progression beyond the grave. The fact is Mr. Dowling no longer subscribes to his old faith, but evidently thinks for himself, and reading the signs of the times is preparing to jump into our fold whenever we have sufficiently popularized it so that his flock can jump with him.

"Again, Rev. Joseph Cook on Monday night told his hearers that the seventh modern wonder of the world is 'scientific supernaturalism,' which means Spiritualism, and nothing else in fact. A few years ago he, in his popular Monday lectures in Boston, said that 'the eight wonder of the world is the rising star of Spiritualism,' which he 'already sees in the clouds yet as only a little speck.' But, he said, 'it is rising and growing.' So you see by looking over the past thirty-eight years the immense strides of this young giant Spiritualism.

"It is not because he has not walked in the direction we laid out for him that he has made no mark in youth. The fact is Spiritualism has left its impress on nearly every phase of life. It has permeated our literature, our theology and our homes, and when its philosophy is better comprehended its beautiful teachings will regulate our daily lives. But it is not my intention to sermonize. The mission and ethics of Spiritualism I'll leave to abler hands than mine and not infringe on the time of the talented speakers we have present with us to-day. Yet I hope to be excused a few minutes while I revert to

THE ORIGIN OF OUR ANNIVERSARY DAY.

"At the fourth national convention of Spiritualists, held in Cleveland in 1867, the following resolution was introduced by Mr. James Lawrence of this city:

'WHEREAS, Spiritualism has become a power in the land and may be deemed the great growing religious idea of the country; and

'WHEREAS, It is well to revert to the time of small beginnings, and hold in remembrance the first pioneers in the spiritual movement therefore

'*Resolved*, That this convention recommend to all state conventions and local societies to make the time of the appearance of the Rochester rappings an anniversary day, the services of that day to be conducted in each locality as may be deemed most practical.'

"In support of the resolution Mr. Lawrence read the communication received through his dial (modeled after Professor Robert Hare's), himself being the medium: 'Some acknowledgment should be made for this most glorious change, the advent of which has never yet been celebrated as a matter of public rejoicing by the societies of Spiritualists throughout the land. Shall all the minor circumstances of earth life have their days of commemoration and this glorious, new and holy dispensation be neglected? * * * It is time that a day of universal jubilee, or national, at least, be observed through all coming time.'

"It is needless to say the resolution passed and the 'anniversary day' has been sacredly maintained among the many Spiritualist societies throughout the world ever since with steadily increasing numbers and interest; so I felt that our exercises to-day would hardly be complete without reference to Father Lawrence, the pronounced Spiritualist who passed to spirit-life September 28, 1880. Our promoted brother did much for the cause while in earth life, and eccentric as he was in some things he was an earnest pioneer in the work of this city and did much to foster the unwelcome child. So all honor to him and his co-workers now in spirit-life—D. A. Eddy, Sarah J. Thompson, N. E. Crittenden, Christopher Andrews, D. U Pratt and the many others who so nobly outlined the cause in its most unpopular days.

PROGRESS.

"While we have, since their transition, reared but few temples, we feel that the work has not been neglected, for without much organization Spiritualism, after securing freedom for the slave, has so well championed the questions of woman's rights and temperance, labor, etc., as to make them sufficiently popular even for the churches to take hold of, and they with cheek of adamant will soon be claiming for themselves the credit of originating and bringing about these great reforms, as they already are saying that slavery was abolished through them instead of in spite of them. After another anniversary or two rolls around they will be claiming this young and vigorous giant Spiritualism as their own offspring. Well, 'God speed the day,' for until we all bask in the sunshine of this heaven-born philosophy the wrongs and ills that now afflict humanity can never be righted. We would that more were present to-day that we might welcome them to the feast of good things we have prepared on this glorious occasion, the thirty-eighth anniversary of the advent of Modern Spiritualism. All Christendom should celebrate with us this day, for do we not furnish the very proof they have not but sadly want to make their claim good of a continued life? Friends, a hearty welcome is extended to one and all."

Mr. Lees was followed by Mrs. F. O. Hyzer of Baltimore, one of the most prominent and polished speakers on the spiritual rostrum. She spoke on the different revelations of the spiritual phenomena and philosophy, from the time the old earth started from its nebulous condition.

A large gilt star made of two triangles interwoven adorned the wall in rear of the platform at Weisgerber's hall yesterday at

THE AFTERNOON SESSION.

Opposite each point of the star the cardinal qualities of Spiritualism—"Peace, Wisdom, Truth, Justice, Liberty, Love"—were named.

Mr. Critchley made a few remarks outlining the steady growth of Spiritualism during the past twenty-five years. Mrs. Lizzie Emmerson sang a ballad, after which Mrs. F. O. Hyzer followed with a beautiful exposition of prayer. Prof. Peck sang several solos during the exercises, one of which was significant. It was a humorous song that ridiculed the old Bible story of the tempting of Eve by the devil. The Spiritualists do not believe in the old Bible story of the devil.

AT THE EVENING SESSION.

Mrs. Hyzer of Baltimore made an address. She is an elderly lady, tall, slender and possessed of a great command of language. Mr. Critchley remembered that twenty-five years ago Mrs. Hyzer spoke in this city on Spiritualism. In her address she ridiculed the old orthodox idea of a heaven in which people float about half recumbent in ether and do nothing but twang a harp. Who that has enjoyed the industry and laudable ambition of this life would be contented with such a heaven?

There was a peculiarly striking idea of death in the address to the effect that one puts off childhood for youth, youth for maturity, maturity for old age, and finally when the soul has aggregated to itself all the matter that it has use for, throws it aside and it goes back to mother earth to be used in clothing other children. The oratress pictured the future when men and women will not as now be the slaves of the sensual, when mothers perfected will not bring into the world deformed children, children with depraved tendencies, and when there will be no seats of government, because each man will be a law unto himself.—*Cleveland Plain Dealer.*

Anniversary Exercises at the Church of the New Spiritual Dispensation.

To the Editor of the Religio-Philosophical Journal:

The Church of the New Spiritual Dispensation, celebrated the 38th Anniversary of the advent of Modern Spiritualism on the 31st ult, a very large and harmonious audience assembling to participate in the exercises, which consisted of music, song, recitation and speeches.

Mr. Jeffreys, the President, occupied the chair, introduced the speakers, and imparted a large share of his kindly and genial nature to the proceedings. Speeches were made by Hon. Judge Dailey, H. C. Bowen, Mrs. Mills and J. J. Morse of England—in each case the speakers acquitting themselves ably, eloquently and acceptably; the speech through the English medium being exceptionally able and brilliant. Miss Middleton, Miss Ross, Mr. Middleton and Mr. Lewis, gave valuable assistance to the musical department,—Miss Slocum reading "The Golden City" in a very pleasing manner.

It is impossible to summarize the powerful and apposite remarks of Judge Dailey, tired though he was from his that day completed journey from distant Florida; or the trenchant and incisive remarks of Bro. Bowen; or the eloquent and rounded periods of the controls of J. J. Morse, but, evidently, each speaker contributed to the needs of the audience, and unitedly presented an array of ability, and talent, honorable to any cause demanding intelligence and genius in its advocates.

At the close of the exercises the assemblage was loth to part, and lingered some time in social chat. The celebration will be remembered as very pleasant, and let us hope our next will find us all at our posts, and a record with us of good work done in the cause we are devoted to.

Brooklyn, N. Y.

The New "Planchette."

A Mysterious Talking Board and Table Over Which Northern Ohio is Agitated.

"Planchette is simply nowhere," said a Western man at the Fifth Avenue Hotel, "compared with the new scheme for mysterious communication that is being used out in Ohio. I know of whole communities that are wild over the 'talking board,' as some of them call it. I have never heard any name for it. But I have seen and heard some of the most remarkable things about its operations—things that seem to pass all human comprehension or explanation."

"What is the board like?"

"Give me a pencil and I will show you. The first requisite is the operating board. It may be rectangular, about 18x20 inches. It is inscribed like this:

YES. NO.
A B C D E F G H I J K L M N
O P Q R S T U V W X Y Z &.,
1 2 3 4 5 6 7 8 9 0
Good-eve. Good-night.

"The 'yes' and the 'no' are to start and stop the conversation. The 'good-evening' and 'good-night' are for courtesy. Now a little table three or four inches high is prepared with four legs. Any one can make the whole apparatus in fifteen minutes with a jack-knife and a marking brush. You take the board in your lap, another person sitting down with you. You each grasp the little table with the thumb and forefinger at each corner next you. Then the question is asked, 'Are there any communications?' Pretty soon you think the other person is pushing the table. He thinks you are doing the same. But the table moves around to 'yes' or 'no.' Then you go on asking questions and the answers are spelled out by the legs of the table resting on the letters one after the other. Sometimes the table will cover two letters with its feet, and then you hang on and ask that the table will be moved from the wrong letter, which is done. Some remarkable conversations have been carried on until men have become in a measure superstitious about it. I know of a gentleman whose family became so interested in playing with the witching thing that he burned it up. The same night he started out of town on a business trip. The members of his family looked for the board and could not find it. They got a servant to make them a new one. Then two of them sat down and asked what had become of the other table. The answer was spelled out, giving a name, 'Jack burned it.' There are, of course, any number of nonsensical and irrelevant answers spelled out, but the workers pay little heed to them. If the answers are relevant they talk them over with a superstitious awe. One gentleman of my acquaintance told me that he got a communication about a title to some property from his dead brother, which was of great value to him. It is curious, according to those who have worked most with the new mystery, that while two persons are holding the table a third person, sitting in the same room some distance away, may ask the questions without even speaking them aloud, and the answers will show they are intended for him. Again, answers will be returned to the inquiries of one of the persons operating when the other can get no answers at all. In Youngstown, Canton, Warren, Tiffin, Mansfield, Akron, Elyria, and a number of other places in Ohio I heard that there was a perfect craze over the new planchette. Its use and operation have taken the place of card parties. Attempts are made to verify statements that are made about living persons, and in some instances they have succeeded so well as to make the inquirers still more awe-stricken."—*New York Tribune.*

A New Salvation Scheme that Won't Work.

To the Editor of the Religio-Philosophical Journal:

The orthodox, and those of an orthodox tendency, are constantly devising some means whereby God can be recognized by the Constitution, or the cause rendered more prosperous and prominent by a large disbursement of money. Robert T. Oplinger sets forth his views in the *Inter Ocean*, as follows:

"The thought has already been brought before the people to have church property taxed, and both sides of the question have been learnedly discussed. The church people vigorously oppose taxation, which is natural, the chief reason that they are charitable institutions, the support of them is the free offerings of the people.

"A recent statement of the value of church property in the United States has led the writer of this article to venture a few thoughts. It is estimated that the aggregate value of such property is $3,540,000,000. A tax of 6 per cent levied on that amount would be $212,400,000, more than the Vanderbilts are worth. Who can estimate the amount of good that might be accomplished from that almost inestimable sum for the ennobling of humanity? It would be an easy way of raising money for benevolent and missionary purposes. The whole Christian church raises only about $6,000,000 annually for the evangelization of the world. Two hundred and twelve million four hundred thousand dollars, or even half that sum, is almost beyond calculation. The first thought leaves the impression that it would impoverish the churches or be a burden that would hinder their progression. But would it? Let us see. Ordinary church property, such as we see by thousands in the country and country towns, worth from $3,000 to $10,000. One can easily figure out the results. It is true that church property in our larger cities is estimated at high figures; but usually these are institutions of vast wealth and also extravagance. Such a taxation might often be a check to extravagant and selfish building.

"Another thought suggests itself in such near relation to the rest. Who would or could control this almost incalculable amount, the church or state? This is open for wide reflection. While this may fall upon the ear as idle thought, probably it is a thing of the positive future.

"We have Secretary of State, Secretary of War, Secretary of the Navy, etc., each one transacting such business as pertains to his office. There would be no great barrier in the way to imagine an additional office to the Cabinet for the spiritual and intellectual improvement of mankind. Some great benevolent mind—as Drs. Swing, Barrows, and Kittredge, of Chicago, or Drs. Cuyler, Storrs, Deems, and Talmage, of New York—added to the Cabinet, with millions to utilize for the upbuilding of the race, would be a work in which angels of heaven would rejoice. Or would such an humble office be an embarrassment or disgrace to the dignitaries of state? Let us have faith that it would work on this principle, that a little leaven might leaven the whole lump."

The people of the United States will never submit to such a foolish proposition as that embodied in the above. Church property should be taxed, of course, the same as any other property, but the revenue therefrom should in no wise be devoted to religious purpose.

LIBERALIST.

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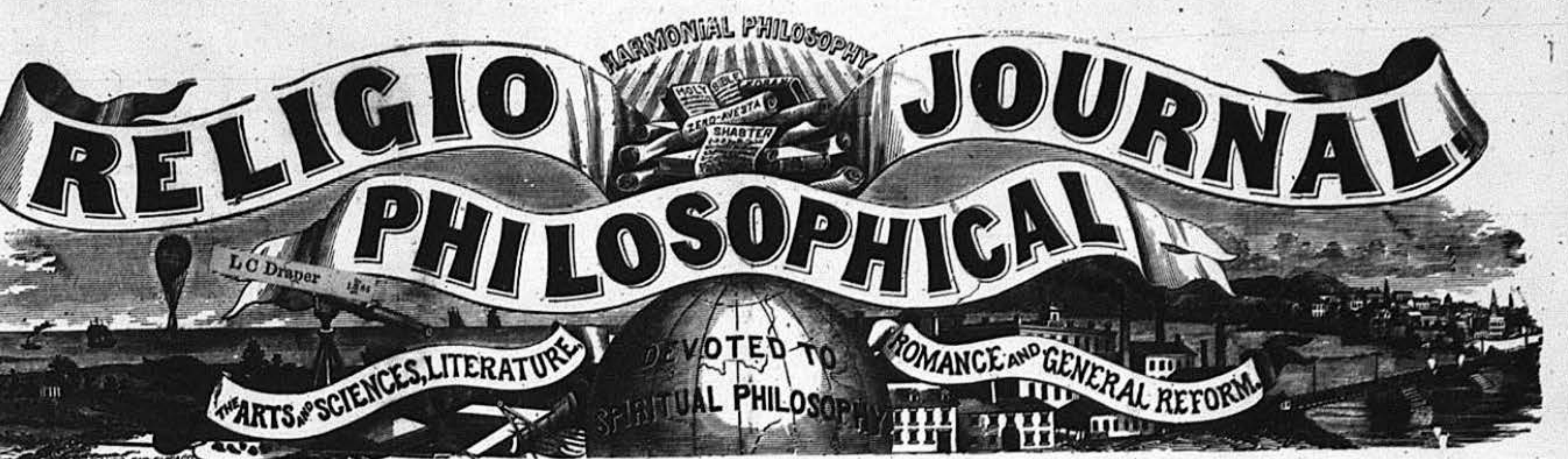
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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XL. CHICAGO, APRIL 17, 1886. No. 8

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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WILL POWER.

The Material Proving the Spiritual.

An Address Delivered Before the Conference of the First Society of Spiritualists, at Grand Opera House Hall, New York, on Sunday, March 21, 1886.

BY ABRAHAM PERRY MILLER.

(Reported for the Religio-Philosophical Journal.)

On Sunday last, when invited to address the Conference at the next meeting, I said that whatever I might say would be in the direction of proving the spiritual theory from what the materialists or the material scientists themselves had taught us; in other words, I should endeavor to show from what the other side have taught us, that the universe is spiritually produced; or that matter and spirit are identical; or that matter is solidified spirit. As a Spiritualist I am willing always to take my stand among the materialists and, from their teachings alone, prove Spiritualism or the spiritual theory.

When we began the study of physical science, or natural philosophy, we were met, at the outset with two statements concerning the nature of matter, viz.—(1) its porosity, and (2) its infinite divisibility. The materialistic professors taught us that the spaces between the particles of matter were so great as to be inconceivable; that is, logically and relatively infinite, and that if all the matter in the earth were compressed into a solid particle, our globe would rest on the point of a cambric needle. They might have gone further and taught that if the earth were compressed into a solid particle it would be beyond the reach of the most powerful microscope. The second doctrine or postulate taught was the infinite divisibility of matter; that is, matter is of such a nature that the particles are always divisible until we arrive at the ultimate atom, and they assume, or their logic compels them to assume, that to divide the ultimate atom would destroy it. Here, then, we become, logically speaking, a Spiritualist. Here we obtained our first overwhelming conception of the evanescent and unsolid nature of matter, and saw that the external, which appears so solid and fixed, is only a show, appearance or manifestation of something real and substantial.

Passing from these early teachings, we find a new corps of teachers springing up, making many valuable discoveries in physical science, going deeper in their researches into the nature of matter, and arriving at still more astonishing conclusions. Where are the materialists of our own day? In name and philosophy, they are opposed to the Spiritualists, and yet from their own discoveries and conclusions, we derive our strongest proofs in support of the spiritual theory of the universe.

They teach that what is assumed to be an atom of matter is only a little centre of force; and here, to use a common phrase, they give the whole materialistic theory away. Taking our stand upon these three planks of the material platform, viz.—the porosity, the infinite divisibility, and the force theory of matter, it is impossible to move out logically without moving up to the conclusions that matter is solidified spirit, or matter and spirit are identical in substance; or matter is merely the outward expression of spirit; or as Swedenborg would say, matter is spirit ultimated.

Let us follow this force theory up and see where it leads. An atom of matter is a centre of force. Then millions of little centres of force, exerted at given points, constitute a mass of matter. When we come in contact with, or rather, when we come against, these little centres of force, they resist us, and give us the notion or impression of a solid body. Solidity, then, is that which resists us, which we do not pass through readily. An inconceivable number of these little centres of force operating at points throughout space, constitute the physical universe.

The question at once arises, What is force? Where does force originate? So far as we can see, force always depends upon will. It is will force or power which moves the head, the arm, the foot. Will applied to matter is called force. Will applied to mind is called mental or intellectual power. Tracing force exerted in the animal kingdom to its source, so far as we can trace it, we arrive inevitably at the will. In the vegetable kingdom, it is not so easy to trace force to will; but if force depends upon will in the animal kingdom, why not also in the vegetable? There is where our logic, starting from the teachings of the materialists, leads us. A tree judges, discriminates, decides. Science tells us that the apple tree decides which blossom is to develop into an apple, and which blossom is to perish. When the decision is made, the tree withholds the sap from the blossom which is to die, and continues sending sap to the one which is to become an apple. Here is intelligence, discrimination, and a final decision. The same process in man would prove mind power or will power. To us, the conclusion is inevitable that the same force or will power which makes the blood flow in the veins of man, also makes the sap flow in the tree. We now arrive at the following conclusions:

If an atom of matter is a centre of force, the material universe consists of innumerable centres of force. Force depends upon, or is the exertion of, will. Volition or will in action is force. The universe, therefore, is simply the supreme will or the Divine will exerted at innumerable points. The universe is not merely spiritually produced, but it is spirit ultimated, acting or exerting itself in what is called an external or outward manner. If this supreme or divine will were withdrawn from a planet, the centres of force would be withdrawn, and there would be no planet, no matter left. The planet would not even be dissipated; it would be annihilated, or it would simply not be.

Here, of course, we reach uncertain and disputed ground. Starting from the material stand-point and tracing everything back to a supreme will, suggests at once all the disputes, all the names, all the theories, that cluster around the God idea. We can, to some extent, endorse every definition and every name which has been applied to God, for the names or titles are each descriptive of some quality belonging to a Supreme Being, and the definitions are attempts to express conceptions or conclusions to which the finite mind is driven. This conception of the Supreme will agrees with the church idea of God as the upholder and sustainer of the universe; with the Bible statement that "In Him we live and move and have our being;" with the pantheistic idea as expressed by Pope of—

> "One stupendous whole
> Whose body Nature is and God the soul."

The future system of religion will probably be an enlarged and developed pantheism, teaching that there is but one Being in the universe, expressing himself in millions of forms, hearing through all ears, seeing through all eyes, feeling through all nerves. This pantheism will teach that God is the bottom fact in everything; that is, when we find the bottom or underlying fact or principle in anything we find God; not in a metaphorical sense, but in very substance or essence. Touch bottom in anything and you touch God. This system will teach that God is the core of things. Find the core of anything and you will find God; in short, this system will teach that God is the ultimate atom, and that the assumed ultimate atom of the chemist is simply a point where the Supreme will acts. This system will embrace Schopenhauer's postulate, that every perception in the human mind is an immediate creation of the Supreme Mind. And this conclusion was arrived at from the fact that the mesmerist behind the mesmeric subject can by will power create images in the mind of the subject, and these images will appear as real to the subject as the external or material universe appears to us. From this the step was easy to the conclusion that we are all mesmeric subjects, and that the perceptions or images in our minds are created by a Supreme Will.

But some one may ask, What good is to be derived from these metaphysical disquisitions, these hair-splitting analyses, these logical and philosophical attempts to find God? What practical benefit is to be derived from these efforts? We answer: Much, if your attention can be directed to the study and the development of the will. The subject of the development and the right use of the human will is probably the most important subject which can engage your attention. This is a subject of the greatest practical importance. Without will, man is like a locomotive engine, with the valve open and without an engineer, rushing headlong into the first obstacle or plunging down the embankment to ruin. Upon the right development and use of the will depends the salvation, the redemption, the elevation, the harmonious development, of the human race. By means of the will, which is the supreme force, we are to develop into those gods and angels of whom we Spiritualists so often speak, and with whom we are seeking intelligent intercourse. The subject of the development and right use of the will should be taught in every school, in every hall and in every parlor where men and women meet to discuss practical subjects. There should be training schools for the will, as there are now gymnasiums for the development of the body.

The future system of cure will no doubt be the Will Cure. The future man will not be sick, because he will feel the first approaches of disease and will it to depart. And here let us call to our aid the greatest practical seer of this, or of any age, viz.—Andrew Jackson Davis. We say the greatest practical seer. Swedenborg may have seen deeper into what he calls the celestial spheres or heavens, but in discovering and outlining the principles of nature in language so clear that a child can understand it, and especially in what he has seen concerning human health and disease, and bringing his discoveries home to us so that we can apply them, Andrew Jackson Davis, is, in our judgment, the Master Seer. And we find one golden thread running through his works, and that thread is the will, suggesting Jove's

> "Golden everlasting chain,
> Whose strong embrace holds heaven and earth and main."

Especially in his works upon health and disease, is the will made prominent, the thread upon which they hang. And you will remember that he gives minute directions for the exercise of the will in removing the disease, viz.—by taking deep inspirations of God in the form of air and at the same time directing the will to the diseased part, or to the parts one after the other, and commanding the disease to depart. Even cancer, he says, can be willed away.

Those healers in New York, Boston, and elsewhere who are teaching and practicing the mind cure are building better than they know. They are endeavoring to reduce to practice the will cure which the prince of practical and utilitarian seers taught twenty and thirty years ago.

There are two methods of applying the will cure: one the application of an external will, the other the application of our own will. The first is the method now practiced in Paris under the name of hypnotism. This is beyond question remarkably effective in many cases, but we regard it as always objectionable, if not dangerous. It is a question whether the ascendancy thus gained by an outside operator over the will of a subject, can be broken. But the application of one's own will is always and in every case to be commended, advised and practiced. It is Nature's own method, and the man who has once practiced it until he has cured himself of disease, may find that at the same time he has gained a self-control and a moral ascendency over his lower nature which has put him far along toward that godhood or angelhood to which he aspires.

We repeat, there is no subject of greater practical importance than the development and right use of the human will. As to the Supreme Will, we may never arrive at the absolute knowledge concerning it, but it seems to us there is much meaning in those words which have been put into the mouth of Jove:

> Great is the will of Jove o'er gods and men,
> Yet when I use my will behind me still,
> Some greater power wills that I shall will.

PROVIDENCE AND PRAYER.

To the Editor of the Religio-Philosophical Journal:

There are times in the life of man when the value of his most cherished convictions is tested—tested by an ordeal which lays bare the sources of his delusions, and exposes to the light of day the insidious glosses and subterfuges by which these delusions are upheld. Fortunate is he who has the intelligence and judgment to profit by the lesson imparted. One such time occurred, and one such lesson was imparted when Garfield met his fate at the hand of the assassin Guiteau.

I have had my attention drawn anew to this subject in reading a recent editorial in the JOURNAL, in which this matter of Providence is contemplated more especially from a secular point of view. I propose to say a few words in relation to its religious aspect.

At the time to which I have just alluded, there was a deal of cant indulged in by the press relative to the dark ways of Providence, so-called, in view of the death of our Chief Magistrate. In specious editorials men affected to wonder why it was that a vile wretch like Guiteau should be permitted by a beneficent Providence, to strike down a great and good man, in the zenith of his usefulness, the stay and comfort of an interesting family, and the pillar of the State.

The absurdity of this thing is, that death by assassination was spoken of as Providential, as though God had used the arm of the assassin to accomplish some mysterious purpose. Men, who are evidently sincere, fall into this style of comment and speak of this, our national calamity, as a divine dispensation. They hope it was all for the best, and they try to believe that it was and is, and to be resigned. But they are not resigned, and in that dark day when the Nation staggered under the blow, they were not resigned. From the aching hearts of mourning millions, as we all remember, there went up the cry. "Why is it? Why is it?"

There is something strangely melancholy and humiliating in the spectacle presented by a stricken people in their utter helplessness, imploring the aid of a Being, who, in the serene consciousness of his own omnipotence, apparently takes no notice of the supplication. Whence came we, why are we here? Are we indeed the sport of an implacable destiny, and are we drifting we know not whither? These are questions which come up again and again in our experience as individuals, and in this our experience as a Nation they come up with tenfold solemnity and demand solution. But the solution does not come. Our ordinary reasoning is inadequate for the task. Our religion does not satisfy the demands of our intelligence. We ask for light, and we are reminded of the dark ways of Providence. We are enjoined to pray, but our petitions are not heeded. We cry for help, and a heaven of brass echoes back our unavailing prayer. Abashed and confounded we smother our doubts in the hope that it is all for the best. We are not in harmony with ourselves. Our reason rebels against the impenetrable mystery of our creed. The head and the heart are at feud. The creed of the one mocks the wail of the other. Once and again the Nation has been called to mourn its martyred chieftain; once and again it has been on its knees beseeching Almighty God for help; failing in which, it has striven to bow in humble submission to the Will it could not influence. Evidently there is a wrong somewhere. It may be worth our while to pause a moment and see if we cannot ascertain where that wrong is.

There are a multitude of crude notions afloat concerning Providence that find expression at such a time as the one we are now considering, which will not bear examination in the light of reason and common sense. Let us glance at one or two of them. In an editorial of the Chicago weekly *Tribune*, September 21st, 1881, I find this:

"Why was this noble life allowed to be extinguished by the infamous assassin? What was the mysterious purpose of Divine Providence in permitting this awful calamity? Such are the questions that crowd upon the thinking person in these gloomy hours. What may be the purpose of God, it is not for finite beings to question. It is enough that he requires this great sacrifice, and that his will is irresistible."

Now, granting that the sacrifice was thus required, and that God's will is irresistible, then it follows that the sacrifice was inevitable, and that some one had to offer it up. Why then should a Christian people thirst for that one's blood? Taking this view of the case, Guiteau did no more than he was required to do. God's will being irresistible, the assassin could not avoid doing what he did.

The New York *Tribune* of the above date, expressed itself thus:

"How strange it is that Providence which takes from the people the very man who seems to human eyes to have both the will and the power to do the most good!"

Here we have a repetition of the same idea, namely, that Providence took the President away. Hence, as a logical consequence, Providence becomes privy to assassination. There is no escaping this inference, if words have any meaning.

Equally preposterous in our judgment, are the current views concerning prayer. The editorial last quoted has the following:

"We have prayed that this cup might pass from us. Never has a whole Nation bowed in prayer so devout. On its knees the Nation has been stricken. But God reigns, and he is good. He knows what we need and what the world needs. To us it seemed we needed the life of this pure and noble hero. To Infinite Wisdom, perhaps, it was clear that we needed still more his death, to chasten us, to knit us together as one people."

It is here plainly implied that we do not know what to pray for. If this be true, why not cease praying until we find out? Are we not presuming upon an unwarrantable license thus in our ignorance importuning for a line of conduct interfering with the purposes of the Most High? Would not our humility appear to better advantage if we would meekly and quietly wait for the blessing that beneficent heaven is pleased to bestow upon us? It may be we are a trifle too officious in this matter, and that the significance of our repeated failures hitherto has not been properly understood.

If we really believe that Infinite Goodness does all things well, why are we constantly importuning for some special favor, concerning our need of which we are not the suitable judge? It is a serious business one would think, this everlasting obtrusion of our petty wants in the way of petition, implying that Infinite Wisdom needs prompting. It is palpably certain there is a flaw in our creed or in our practice. We go on praying day after day and year after year for half a life time, and perhaps never receive any thing, except in a general way, that might be called an answer. We stultify ourselves thinking we are in the line of duty, and we take no note of the absurdity of our conduct, notwithstanding it is thrust upon our notice every day. We follow a routine because it is a routine, and because we have been taught it, without observing its inadequacy to accomplish the object sought. Such is the power of education and fixed habits of thought to stifle reflection that adverse evidence fails to arrest attention, and proof goes for nothing. We glide along in the old grooves serenely unconscious that the foundations are sinking beneath our feet. We appoint days for national supplication with the overwhelming evidence before us of the futility of our efforts.

There is obviously something wrong in the way men look at this matter they call Providence. Oppressed with a sense of individual helplessness as contrasted with the mighty forces of nature, and dominated by fear or religious emotion, the average intellect has failed hitherto to recognize the fact that we are in a world governed by fixed, immutable and eternal laws. No man, acting singly or in concert with his fellows, has been able since the dawn of authentic history to cause, directly or indirectly, one of these laws to swerve a single iota from the determinate and invincible purpose of the Law Giver, as established in the nature of things.

No matter how unsullied your character, how pure and unselfish your purpose—you may be on an errand of mercy—you may be carrying the glad-tidings of the gospel to heathen lands—if you embark on a rickety unseaworthy vessel and encounter a tempest in mid ocean, you will founder and go down to a watery grave, under circumstances where pirates, in a sound vessel, will weather the storm and reach a haven in safety. Facts analogous to these are happening every day, on water or on land, on the cars, in the mines, everywhere, where human beings come in collision with the inflexible laws of nature. And yet, with an infatuation akin to insanity, we shut our eyes to the lessons they are fitted, if not intended, to impart. We talk about providential escapes and providential calamities, with no rational ideas attached to these terms. If there chances to turn up an extraordinary escape under circumstances of imminent peril, it is because Providence has singled out the lucky one for special favor. If another falls under the merciless wheels of the "iron-horse" and is severed limb from limb, mourning friends console themselves with the thought that it is Providential, and all for the best!

As just observed, we are in a world governed by fixed and immutable laws. This world, with possibly some exceptions, is admirably adapted to subserve our happiness. We are invited to study these laws, and admonished to conform to them. If we fail to do this, we must take the consequences. Viewed in the light of rational Theism or on admissible theistic assumptions, the author of these laws evidently cannot afford to suspend them in a single instance to gratify the selfish, and oftentimes capricious and conflicting wishes of man. If these laws are to be interfered with in any way by supernatural intervention, whenever trouble is brought upon ourselves through our shortcomings or our ignorance, or from the machinations of others, the beautiful harmony which now prevails, will give place to discord and confusion. Throughout the realm of nature causes are counteracted and effects neutralized by strictly natural means—if they are interfered with at all. If a natural cause fails of its legitimate effect, it is because another natural cause is interposed; one natural force comes in collision with another natural force, and the most efficient dominates. Effect follows its appropriate antecedent cause as a necessary sequence, unless another natural potency intervenes. To attempt to alter this arrangement in any given case through a petition gotten up or enforced by all the praying men and women in Christendom, would be like whistling against the wind.

In the war of the rebellion one half of this enlightened Nation were on their knees imploring God that a given event might transpire; the other half with equal sincerity were praying that it might not. What a commentary! Does any one at this day believe, that we of the North would have succeeded but for our superior numbers and resources? Prayer availeth nothing, they say, without the use of means. But the means succeed without prayer, as is proved in instances innumerable—in the triumph of might over right. Said Napoleon, "God is on the side of the strongest battalions." Said Cromwell to his round-head soldiery, "Pray, but keep your powder dry!" Ah! yes; but which is the thing essential? In that national horror which has furnished a sort of text for these remarks, there was, as we all know, a united and simultaneous effort put forth among all good men and women, North and South, irrespective of conflicting creeds and sects; manifested in supplicating for the life of a noble Christian man; and this, in a spontaneous outburst of religious faith and fervor such as has rarely, if ever, been witnessed in any age or country. All the circumstances connected with the case were of the most unexceptionable fitness that can possibly be conceived. It would seem that when such a case as this fails to convince the most obdurate and stolid devotee that supplication to the powers above is futile and irrational, then there is no possible way by which conviction can be effected short of a regeneration which shall reach to the renewal or to the reorganization of the rational faculty of the subject. Nevertheless, if any one supposes that, in the foregoing discussion I have made out a case which will command assent in a mind dominated by the current religious sentiment, in my humble judgment he is greatly mistaken. Though the evidence, as I have aimed to present it, amounts, in the view I take of it, to something like a demonstration; yet I have no idea it will convince a certain class of minds. Faith, with the whole category of the emotions, is proof against logic, and laughs to scorn a demonstration with simple reason only for its voucher. Foiled in argument, and quite unable to reply himself, your true zealot is not defeated, but is morally certain that some fancied Goliath on his side can reply for him; and in the satisfaction thus arising, he can afford to wait for the appropriate refutation till it comes.

Greenwood, Ill. WM. B. HART.

The superior man thinks of virtue; the small man thinks of comfort. The superior man thinks of the sanctions of the law; the small man thinks of the favors which he may receive.—*Confucius.*

The best way to keep good acts in memory is to refresh them with new.—*Cato.*

For the Religio-Philosophical Journal.

THE POWER OF UNBELIEF.

BY WM. C. WATERS.

We have it proved to us in many ways that belief is a very important element in the affairs of life. The Scriptures offer important evidence on this subject, especially so, provided, as is claimed, the gentle Nazarene performed his good works by the aid of his Father-God, or as many, believe, he was really God, incarnated in his Son. We find it stated in the Holy Record, that when Jesus "was come into his own country he taught them in their synagogue, in so much that they were astonished, and said: Whence hath this man this wisdom and these mighty works? Is not this the carpenter's son? Is not his mother called Mary, and his brethren James and Joses, Simon and Judas? And his sisters, are they not all with us? Whence, then, hath this man all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honor save in his own country and in his own house. And he did not many mighty works there because of their unbelief."

The reply that Jesus made to their skepticism was excellent. I know not how it could have been better, but the fact that he was hindered in his works through the unbelief of those about him, indicates that his power was finite—not infinite. Had it required a God incarnated, to perform the kind of work Jesus was doing, he would not have declared to his followers, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do; because I go to my Father."

This passage so easily quoted in proof that the popular churches are infidel to Christianity as taught by Jesus and his apostles, it is almost a wonder that the recent translators did not think to wipe it out. Orthodox clergy should keep a pocket-memorandum of all Scripture passages unfavorable to their theological views, and when for the 29th time (be the same more or less) they again change the "*Infallible Word*," they might remove all texts not to their liking. Though it is said in the Record, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

We would, at first thought, say it must be a dangerous business to tamper with the Holy Record, but all along the centuries there have been plenty of men bold enough to run the risk. The command not to make changes seems in some respects unfortunate, for much of this ancient spiritual sunshine doubtless needs a new rendering. In stepping into the churches we find them trying to gather spiritual soul-food from old dried husks, out of which all real nutriment departed long, long ago. We find the congregations dull and drowsy, even the deacons sometimes sleep pretty well, and that, perhaps, is about the best thing they can do under the circumstances. The individual of progressive ideas is ever happy to escape from such a place, that he may seek the green fields and fresher pastures of thought, which the light of the present century offers to those who dare turn their eyes away from the grim twilight of ancient days.

Why should a churchman claim to be a follower of Jesus at all? He discards phenomena corresponding in character to that which accompanied Jesus and his apostles, and to those through whom such phenomena is now given to the world, he applies the same epithet which the infidel Jews did to Jesus—so far have these popular churchmen wandered down the cold streams of Babylon, away from Christianity as taught and manifested in daily living by its founder, that they don't know a demonstrated fact of true Chrisian life when it comes before them—rutted in creeds, forms, ceremonies and special day observances, the ancient fires of truth no longer burn upon their altars. They have fallen into the very ruts that both Jesus and Paul deprecated. Very well they knew that when religion is the affair of set days and forms, its vitality must die out. Paul declared himself afraid of such men and things, realizing that when a man puts his religion into a special day, he will soon become too indifferent about his conduct on other days. We need a rendering of religion that holds every day of the year sacred to the duties man owes to God, his family, his fellow-men and himself. All life and all days are religious when properly, truly and justly lived. The poor woman at her washtub, earning bread for herself and family is engaged in a prayer more holy than any time-worn forms of speech. The humble woodman with his ax intent on securing the means of living for those he loves, daily offers acceptable prayer, incense and praise to the God of his life. O proud churchman, despise him not, for he may go into the kingdom of glory before you, and hold a higher rank in angel-life.

It is not very strange that Jesus did not meet with much encouragement among his relatives, neighbors and home acquaintances. Within the last forty years many inspired persons have met analogous treatment from near friends and relatives. Dr. Newton, the celebrated healing physician, was sent to the insane asylum by his own family, but Judge Edmonds secured his release, and he directly entered upon his noble mission, and though he has gone to spirit-life, thousands still live to bless him in memory. The lowly in birth, who have risen high in the annals of fame, few at first received an encouraging or friendly support from relatives in their efforts to rise to a higher plane of life and action. The natural jealousy of near relations is pointedly illustrated in the matter of Joseph and his brothers—his dream that the sun, moon and eleven stars made obeisance to him, was quite too much for their pride to bear with. Though Jacob tenderly loved his seventeen year old boy, he rebuked him, saying: "What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren come to bow down ourselves to thee, to the earth?" But they lived to see the time when they regarded Joseph as an excellent dreamer. Jacob himself had done some good dreaming, and Joseph doubtless inherited some of his father's qualities in that line. Jacob on his way from Beer-Sheba to Haran, "lighted upon a certain place, and tarried there all night because the sun was set; and he took of the stones of that place and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set upon the earth and the top of it reached to heaven, and behold, the angels of God ascending and descending on it." As a symbolizing dream this bears off the palm. All Spiritualists feel greatly obliged to Jacob for that dream. Our orthodox neighbors may feel a little hard towards Jacob, and it may be feel ashamed of him for dreaming in that way, since they so generally assume to believe that the angels don't come and go between heaven and earth, but those of us who know they do must continue to honor Jacob for his good dreaming, as its broad significance encircles the earth and spans the heavens.

For the Religio-Philosophical Journal.

REFLECTIONS ON GOD AND CHRIST.

BY E. WHIPPLE.

God may be apprehended as being and becoming: or existence eternal and absolute, and existence in successive phenomena. I would distinguish God from the universe without severing him from it, and I would consider him as united with the universe without confounding him with it. He is in all nature, and yet above nature. He is Will, Wisdom and Love. He is the ordainer, the inspiration and life of the universe. He is self-determined. His modes of operation we call the natural laws. He is the one and the many, the unity and the multiplicity. He transcends all our definitions. As the white light of the sun includes and blends all colors in one harmonious combination, so God in his unity includes and blends in one composite personality all souls, all forms, all possible series of numbers, all principles and attributes, all laws and modes of movement. Hence, we may embrace our statement in the formula:

1. God is unity, the All.
2. God is duality, father and mother.
3. God is trinity, father, mother and son.

Stated in another form: The universe consists of three: 1st, God; 2nd, The Word or Spirit; 3rd, Spirits.

Creation may be conceived to have proceeded thus: From the unity of God there proceeded, or was emaned the Word, or Spirit, or Divine Mother. In a certain metaphysical sense, God in his unity or neuter gender, separated into masculine and feminine as a state antecedent and essential to the creative process. Then God proceeded in the form of his duality, evolving nature through the Word. The Word or Holy Spirit is the active substance, the divine aura, the Universal Mother, the Infinite Love whereby all things, visible and invisible, subsist. And this Universal Mother is conscious in a far higher sense than we can apply the term to sentient intelligences like ourselves.

From the duality of God, as the universal Father-mother, there proceeded the Divine Child, the first and only begotten of God, in the inmost heaven. This child was a soul—together with all other souls—included in the unity of God from eternity, but now proceeded, or was separated (in an occult sense) from the duality of God by means of the Word, and became clothed with a celestial body in the form of man. In his person was involved and repeated the unity, the duality and trinity of the eternal God-head. That is, the counterpartal or feminine life was structured in his person, as also the matrix through which other souls could proceed from God to their human embodiments. This Divine Child, therefore, became the nexus between God and humanity, through whom the love and wisdom of God are made manifest.

This Divine Child, this first begotten of God, was embodied in the celestial-human before there were any inhabitants upon terrestrial worlds. He is, therefore, our first and universal parent. He founded the first angelic and the first planetary races; and this Divine Child, this great pivotal chief among the inhabitants of all worlds, and among the angels throughout the interstellar heavens, is he whom we call Jesus Christ, who is, indeed, our Elder Brother.

Now, as God proceeded from his unity through his duality, in the office of Father and Mother, to project this Divine Child who was to functionate as a personal force in the universe, so the Christ as he proceeded to terrestrial planes of labor, must needs separate as to the constituents of his trinity. So from his side was emaned his feminine or counterpartal life, who stood forth as a visible person in the feminine degree. In this state of duality the counterpartal pair, functionated as a father-mother power, but in a sense altogether different from parentage as it is known on earth; and from them proceeded two personalities; one in the visible form of man with his feminine counterpart involved; the other in the visible form of woman with her masculine counterpart involved. There were now three dual pairs in the inmost heaven—a visible trinity. And these three visible persons represented the three fundamental aspects of the divine nature: A wisdom-power; a love-power; and a proceeding or Messianic power, which may be formalized thus:

Wisdom—the Father.
Love—the Mother.
Use—the Messenger or Divine Child.

If we transfer the analysis from the domain of mind to that of nature, then these principles have their correspondence in:

Form, Substance, Movement; Quantity, Quality, Relation;—Positive, Negative, Equation; Masculine, Feminine, Neuter; Cause, Receptacle, Product; Major, Minor, Series; Intellect, Sensitivity, Will; Rhythm, Modulation, Harmony; Multiplicity, Totality, Unity.

The personalities in this trinity were incarnated on many worlds long before our world became a globe. In some of those incarnations — especially those in which a Messianic work was to be done—the person descended in the dual form, and the counterparts were incarnated in one visible body. When a descent was made for other forms of labor, the counterparts separated and one remained in the inner world, while the other was incarnated in flesh.

In Christ's first incarnation on earth, before the flood, the masculine of the Father-Power in the Trinity, and the feminine of the Mother-Power, descended, took earth bodies, and became the parents of the Christ. Christ was then born with his full power, the masculine and feminine being united in his visible body. He came to the world in the midst of its greatest wickedness, and his death was the greatest Messianic tragedy which has ever occurred on this planet. The tradition of this tragedy descended to three divisions of mankind after the flood: To the Japanese, to a people in the interior of Africa, and to the Aryans of India. From this latter sept, it descended to the secret orders of the later nations—Egypt, Persia, Greece, etc. This tradition has entered into and qualified all the accounts we have of later Messianic tragedies. There are so many points in common between the tragedy of Zoroaster, of Jesus of Nazareth, and of Quetzalcoatl, that we cannot resist the conclusion that the story of each was in great part borrowed from a common source.

A sufficient number of the sayings of Jesus have been recorded by his chroniclers to indicate that he understood perfectly well the fact of his own preëxistence. He said:

"For thou didst love me before the foundation of the world."

"O Father, glorify thou me with Thine own self, with the glory I had with Thee before the world was."

"What, and if ye shall see the Son of Man ascend up where he was before."

"I came forth from the Father, and am come into the world; again I leave the world and go to the Father."

"No man hath ascended up to heaven, but he that came down from heaven."

"Verily, verily I say unto you, before Abraham was, I was."—("*was*," not *am*, is the proper rendering.) See John 8: 58; 6:62; 17; Math., 28: 18.

In the Indian Mythology and Brahminical traditions, we meet with a view which bears some resemblance to the one above expressed. Brahm is the "eternal, self-existent being, whom the mind can alone perceive, whose essence eludes the external organs, who has no visible parts, who exists from eternity"—whose attributes or powers the gods of the Indian Triad—Brahma, Siva and Vishnu—are personifications. These gods, according to Indian tradition, have been several times incarnated on earth. In a remote antiquity, before the Indian myths became corrupted, this Triad corresponded to the following formula: Siva, Wisdom, the Father; Brahma, Love, the Mother; Vishnu, Will, the Son, or Messenger.

Vishnu (says the tradition) has had nine incarnations on earth, Krishna being the eighth and Buddha the ninth. Vishnu is to be incarnated once more on earth, in a Messiah whose name will be Kal-ki. In this incarnation Vishnu is to come in his full power. He will be mounted on a white horse, and with a flaming sword will bring the present (Ka li) age to an end, when he will establish an era of righteousness and justice.

Now the ancients teach me, that Buddha and Christ are in the same lineage; that they were both incarnations of the same central personality from the inmost heavens. Hence, he whom I have above designated as the Divine Child, the first begotten of God, the Christ, the universal parent of the angelic and planetary races, is identical with Vishnu of the Indian Triad. And he whom I have designated as the Father-Power in the first visible Trinity, is identical with the Indian Siva; while the Mother-Power is identical with Brahma. It follows, therefore, that Kal ki, whom the Aryans prophesied was yet to come, is identical with the one whom Enoch prophesied of, and who is foreshadowed in Daniel and the Apochalypse. This is the Christ who is to come the second time in his complete dual unity, male and female—Two-in-One; and who is to fulfill in his own person the state of counterpartal life as it exists in the inmost of the interstellar heavens. From thence will arise a new race movement of counterpartal lives on earth. Then will the Father's will be done on earth, even as it is in heaven.

Although the Christ has been incarnated many times on earth, he has never come but once with his full power in dual unity. His second coming in dual unity will be associated with a body that will be proof against mortal weapons.

Turlock, Cal.

For the Religio-Philosophical Journal.

The Personality Versus the Omnipresence of Deity.

BY J. M. KENNEDY.

Having stated my reasons for concluding that before the beginning of creation Deity and space, alike self-existing and co-existent, then comprised all of existent being, and therefore should be recognized as the sources or joint origin of creation as it exists to-day, a continued consideration of the subject involves the question, What were their inherent mutual relations? and to determine this we must seek to correctly apprehend the special character of each. The theory that Deity is a spirit implies that he is an organized entity limited in the volume of his being, and therefore, is not omnipresent, but is literally localized, hence, if we accept that affection, intelligence and volition are inhering attributes of the human spirit or man; and that man is an effect, we must conclude that these inhering attributes are inherited from, and therefore, characterize the source or sources of his being, and if we accept that Deity is wholly, or in part, the source of his being we must regard these attributes of man as a finite or imperfect representation of those infinite and perfect attributes termed Love, Wisdom and Will inherent in God as a spirit identity and entity; and thus, in seemingly accounting for the origin of what we term the spiritual nature of man, we may find some data for concluding what is the special character and nature of Deity; hence, as the theory asserted is that Deity and space conjointly constitute the sources of creation, and are alike represented in all existing effects whether it be an atom of matter or the human spirit man, let us now consider if we can recognize space as the source of man's material or physical being. If it be asked what is space in essence of being, and in contradistinction to Deity, I can only reply if space exists, then it must be something, and that which is something is substance, hence, if Deity and space are the self-existing and co-existent sources of all existent effects, it follows that there are two distinct kinds of elementary substances, admitting as an inference, that one is inherently conscious, the other inherently unconscious—one spiritual, and capable of self action—the other material and inert—one positive, the other negative—and assuming that each is represented in the several existences constituting the world of effects. We may use the terms spirit and matter to denote and define them, and as positive and negative relations between any two distinct and definite things or substances implies an inhering power in one to act upon, affect and govern the condition of the other, and in the other an inhering capacity or susceptibility to be thus acted on, affected and governed, we may assume that Deity, or spiritual substance, being an organized, conscious spirit identity and entity is positive to, and therefore capable of exerting power to act on, affect, and govern the inherent condition of co-existing material substance or elementary space; and also infer that space being thus negative to Deity was inherently unconscious and inert substance susceptible of being acted on and governed, and as this conclusion will recognize and embrace both self-existing spiritual and self-existing material substance as the co-existent sources represented in all effects it may enable us to better comprehend the distinction between the substance composing material organizations and the forces that are manifested therein.

Reasoning thus I reach the following premise to account for the origin of atomic matter as the germ of the physical universe embracing both its varied forces and material organizations as manifested in nature below man, and also in explanation of the inherent distinction between man's spiritual and physical being as nature's grand ultimate therefrom; before the beginning of creation, Deity, a spiritual substance, conscious and organized as an entity, and space, an endless continuity of unconscious, inert substance—each self-existent and alike co-existent—then comprised all existent being, and creation being an effect, had its origin in, and resulted from the independent volition of Deity exerting his inherent power to change the condition of co-existing space, and use it as the means for attaining in a devised way a sought for end; and having stated the grounds on which I have reached and based this premise I will in my next without further argument assume it as proved and proceed to apply it in defining what seems to me to be the true philosophy of creation and the real distinction between man's human and his divine nature as an immortal spirit and child of God.

Philadelphia, Pa.

"And Still They Come."

To the Editor of the Religio-Philosophical Journal:

The editor of the *Golden Gate* will undoubtedly bring down upon himself the bitter condemnation of those mediums who do not wish their powers carefully tested. He is simply pursuing a straightforward, honest course, worthy of all commendation, and refuses to use his paper as a vehicle to spread untrustworthy information. In a late number, under the above head, he says:

"We received, last week, from Los Angeles, another strong endorsement of another of our mediums for form manifestations. It declares, among other surprising things, that 'at the close of one of her circles there was a committee of six chosen to meet a spirit who came to the aperture for that purpose. She began to sing,' continues our narrator, 'and we all (myself being one of the committee) held her by the hand and arm a few moments, and looking into the cabinet, saw the medium coming toward us. At the same time we experienced something like an electric shock, when to our utter astonishment the medium stood in the spirit's place, and not one of us had let go of the spirit.'

"This statement is signed by the names of eleven persons. We are not told what kind of test conditions (if any) were established in this experiment, nor what was the nature of the light in which it was witnessed; nor are we personally acquainted with any of the parties signing the statement. We only know that while they close their letter with the words, 'We have a right to ask for its publication,' not one of the names appended thereto is found in the list of subscribers for the *Golden Gate*. But this, of course, does not invalidate the evidence of the alleged fact, however much it may the right to demand its publication in our columns.

"We may add, that since receiving the aforesaid endorsement, etc., we have attended a séance given by the same medium in this city. The circle was composed of some twenty-five persons (nearly, if not all, Spiritualists), and all, apparently, harmonious and agreeable people, and the conditions were pronounced by the medium to be 'favorable for a good séance;' but we were permitted to witness nothing of the kind claimed to have been seen in Los Angeles.

"The demonstration of that fact of mediumship, if fact it is, was what we especially desired to witness; and though the conditions were by no means satisfactory for physical tests of any kind, we would have been glad even of an approximate confirmation of the fact embraced in the Los Angeles statement.

"We do not like to be captious in such matters, yet is it asking too much that mediums claiming such powers should permit us to witness their manifestations, before committing our columns to their genuineness? At any rate, that is the course we intend to pursue with all mediums concerning the genuineness of whose manifestations there is any wide difference of opinion among Spiritualists themselves, as is the case with the medium referred to.

"And here we will say, further, that the believers in the honesty of any such mediums ought to be willing to let us have our way in this matter, especially as we make no denial of the honesty of the mediums. We are willing that all should see and judge for themselves. Do they not know that this question of the honesty or dishonesty of materializing mediums, once it is admitted to discussion in the columns of our spiritual papers, is a source of more inharmony among Spiritualists than all other causes combined? Then why not leave it an open question for everybody to think thereon as they please?

"And yet we will here repeat the offer we made two weeks ago: We will not hesitate to endorse, editorially and otherwise, any physical phenomena we may witness, at our own home, under such conditions as we may prescribe, which conditions shall in no sense be inimical to the well known laws of form manifestations. We will guarantee every essential condition required, except that of opportunity for confederacy or jugglery, with which some of our mediums are seriously charged.

"One would naturally suppose that any honest mediums, whose integrity is questioned, would be glad to demonstrate their genuineness to the satisfaction of any one who is in a position to so defend them, and further the cause of truth, as is the editor of a prominent spiritual journal. That they do not do so may be no evidence of their dishonesty, but it is surely a good reason why we should not commit our columns to their defense."

If the *Golden Gate* continues this course, it will do much towards purifying Spiritualism. H.

Oakland, Cal.

The Fire that Burns with Brimstone.

To the Editor of the Religio-Philosophical Journal:

The Revised Version of the Bible contains enough about hell to satisfy any orthodox, sin-hating Christian. It contains the following:

He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolators, and all liars, their part shall be in the lake that burneth with fire and brimstone.—*Rev., xxi.*, 8.

And he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment goeth up for ever and ever, and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name.—*Rev., xiv.*, 10.

And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast, and them that worshiped his image: they twain were cast alive into the lake of fire that burneth with brimstone.—*Rev., xix.*, 20.

And the Devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever.—*Rev., xx.*, 10.

And, if any was not found written in the Book of Life, he was cast into the lake of fire.—*Rev., xx.*, 15.

So shall it be in the end of the world: The angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire; there shall be the weeping and gnashing of teeth.—*Mat., xiii.*, 50.

And, if thy hand or thy foot causeth thee to stumble, cut it off and cast it from thee; it is good for thee to enter into life maimed or halt rather than, having two hands or two feet, to be cast into the eternal fire. And, if thine eye causeth thee to stumble, pluck it out, and cast it from thee; it is good for thee to enter into life with one eye rather than, having two eyes to be cast into the hell of fire.—*Mat., xviii.*, 8, 9.

Ye serpents, ye offspring of vipers, how shall ye escape the judgment of Hell?—*Mat., xxiii.*, 33.

Wo unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and, when he is become so, ye make him two-fold more a son of Hell than yourselves.—*Mat., xxiii.*, 15.

But I will warn you whom ye shall fear: Fear Him which, after He hath killed, hath power to cast into Hell; yea, I say unto you, Fear Him.—*Luke, xii.*, 5.

Then shall He say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the Devil and his angels; for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not. And these shall go away into eternal punishment, but the righteous into eternal life.—*Mat., xxv.*, 41, 43, 46.

But I say unto you that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire.—*Mat., v.*, 22.

Spiritualists, of course, are sublimely indifferent to all such quotations from the Bible, for they know that punishment to "sinners" is not meted out in that way. They simply smile at all such extracts when thrust in their face. J.

Chicago, Ill.

A Welcome Home to Gerald Massey.

We have planned this issue in honor of which we could not set aside. He is not only Mr. Massey, as a duty, the performance of a Spiritualist, but he has been a pioneer in the Cause. In addition to this, he is one of the eminent men of mind of the age; and on his own merits he is worthy of congratulation and cordial reception on his return from a tour of the world's circumference.

Some Spiritualists delight in quoting the most distant attentions of persons possessing various degrees of eminence and ability; but in Mr. Massey we have one of the foremost, and who is all our own. In another place we point out that in the worldly sense he has sacrificed "his all" for the truth and his duty to humanity. Such are the men that the true Spiritualist most delights to honor; only the opportunity of doing so to such distinguished examples is so rare, that there is an awkward indecision in knowing how to fitly set about it. But Mr. Massey is worthy of our best efforts. He has been true to us all through his career. Though in the Australian colonies he was possibly the most eminent lecturer that has yet visited that "continent," still he was faithful to the truth, and spoke as a Spiritualist, without modification or reservation. Such an example, under the circumstances, is a valuable credit to our Movement, which can so honestly lay claim to such an honest adherent.

We pay our little tribute as best we can this week, but it is small compared with what will be accorded at St. George's Hall on Sunday, Mar. 28. Then we hope the progressive minds of London will congregate in such numbers that the ample hall will be crowded to repletion. What is then done in addition to the enthusiasm of a highly delighted audience it is not for us to say, only we would be glad to have to report that Mr. Massey received a hearty and joyous welcome in suitable terms.

In thus writing in the privacy of our own mind we do not speak on behalf of Mr. Massey. To him it matters not; but our regard for ourselves, as the Spiritualists of the Metropolis of the world, demands of us certain pleasant duties, to show that we are capable of appreciating the privileges which are ours to enjoy and recognize.

The lectures are of such a broad character that a vast fund of thought will accrue to every listener; and the Cause of Progress may be well served by everyone acting to the utmost of his ability to secure an overflowing audience on each occasion.—*Medium and Daybreak.*

The Glass-Eater.

Bill Jones, the glass-eater, whose great gastronomic feats have made him such a source of curiosity in the East, is at present in this city with Kohl & Middleton. Bill Jones is a colored man about 38 years of age, and the fact that he eats and digests glass gives him, without doubt, the most remarkable internal organization of any healthy man that has thus far appeared to baffle science and violate the principles that ordinarily sustain life, without apparent injury to himself. Bill Jones relates of himself that he was born a slave in Missouri. In his childhood days ice was esteemed as a luxury that was particularly popular with himself and his brother, and during one of their nocturnal visits to the darkened ice-house, they by mistake picked up some bits of glass instead of ice, and found it not unpleasant to their palate. After the war the Jones family moved to Longview, Texas. Here the youthful Bill continued to occasionally masticate glass, just as a chicken selects pebbles for its craw, and developed a remarkable strength of jaw. He grew to be a well-known local curiosity, as he could bite the head off a beer-bottle for the delectation and wonder of the sojourner.

Although he has been eating glass for many years, he has been before the public and the medical fraternity but a short time. He claims now that the "glass habit" has grown upon him and he actually craves that form of diet to a certain extent. He has been examined by Dr. Pancoast, one of the highest medical authorities in Philadelphia, Dr. Ingalls, Dr. Haynes, and others in this city, and all pronounce him a wonder, with all organs seemingly in a normally healthy condition, in spite of the large quantities of glass that he daily chews up and swallows. Bill Jones prefers nice tender glass goblets and lamp-chimneys, and blindfolded can tell the color of the glass given to him by sense of taste, and his strange power of cast iron digestion constitutes him as the most wonderful physiological enigma of the day.—*Inter-Ocean.*

Woman and the Household.

BY HESTER M. POOLE.

[106 West 29th Street, New York.]

IMMORTAL.

Into the heaven of Thy heart, O God,
  I lift up my life, like a flower;
Thy light is deep, and Thy love is broad,
  And I am not the child of an hour.

As a flower has its separate need of the whole
  Of the boundless, fathomless air,
Through every fibre of thought my soul
  Reaches forth in Thyself to share.

I dare to say unto Thee, my God,
  Who hast made me to climb so high,
That I shall not crumble away with the clod;
  I am Thine, and I can not die!

The throb of Thine infinite life I feel
  In every beat of my heart;
Upon me hast Thou set eternity's seal;
  Forever alive, as Thou art.

I know not Thy mystery, O my God,
  Nor yet what my own life means
That feels after Thee through the mold and the sod,
  And the darkness that intervenes.

But I know that I live since I hate the wrong—
  The glory of truth can see;
Can cling to the right with a purpose strong;
  Can love and can will with Thee.

And I feel Thee through other lives, my God;
  Thy love is the hearthstone fire
That lights up the large, eternal abode
  Whitherward we all aspire.

Because I have known the human heart
  And its heavenly tenderness,
I am sure that Thou with Thy children art,
  To comfort, and save, and bless.

Shall I doubt Thy breath which I breathe, my God?
  Shall I reason myself into dust?
Thy Word flows fresh through the earth abroad;
  My soul to Thy soul I trust!

—*Lucy Larcom.*

A late report by Chas. T. Peck, Commissioner of Labor Statistics, makes public a shocking state of affairs. He estimates that in this city of New York alone, 200,000 women wholly or in part depend upon the labor of their hands for their daily bread. It is a heartbreaking story, and after examining into the condition of affairs, we will see what possible hope there is for relief.

Even conservative journals show unwonted feeling—on paper—in considering these, their sisters. One of them says:

"They are compelled to work long hours, sixteen a day in many instances, and still they are unable to earn more than enough to keep body and soul together. This appalling state of affairs is due to several causes. In the first place, women who compete with men in a number of employments, are forced to accept far less wages than men. (Note. The main reason is that, having no self-protecting power through the ballot, they are at the mercy of the selfish.—Ed. Woman's Column.) In the second place, they are forced to compete with members of their own sex, who work at home to kill time or to get pin money, and with the inmates of charitable institutions, who work for almost nothing. In the third place, they can not, as men can and often do, curb the insatiable greed of their employers.

"The women engaged in the tailor's trade appear to suffer most from the hard and pitiless conditions to which the majority of self-supporting women are subjected. Out of the miserably small wages allowed them by "sweaters," they pay their rent, buy their food, fuel, light and clothing, and save enough after a time, to pay for the machine that they purchase on the installment plan. The "sweaters" are the persons to whom the contractor for a large clothing house lets out the work that he undertakes to perform. The clothing house has to make its profit; the contractor deducts his profit, and the "sweaters" do likewise. Consequently, there is little left for the wretched sewing woman. Commissioner Peck says that she gets only a dollar and a half per dozen for making trousers and only fifteen cents for making a vest. He also mentions the fact that two women who, by working most assiduously for many long hours, can make one lady's cloak, get only one dollar for the job, or fifty cents each."

This shows that women must be their own manufacturers and business agents. It teaches that each girl should be thoroughly trained in some occupation, and, also, in business methods and habits. But we will let Commissioner Peck tell in his own words, of the room occupied by some of the seamstresses:

"The room," he says, "was possibly ten feet square. The ceiling was low and slanting, and its only source of light was through the begrimed panes of glass of small gable window opening out on to the roof. In those cramped quarters were six women and four sewing machines. Piled up on the floor were stacks of clothes ready to be put together. The air was stifling to one not acclimated to a temperature well up in the nineties and odoriferous with sewer gases. The women were scantily clad, their hair was unkempt and their pale, abject countenances, as they bent over their work, formed a picture of physical suffering and want that I certainly have never seen before, and trust that I may never again be compelled to look upon. They were working as if driven by some unseen power, but when I learned that they were enabled to earn but fifty cents for sixteen, and, perhaps more hours' labor per day, it needed no further investigation to convince me that the unseen power was the necessity of bread for their own and children's mouths. Inquiry elicited the fact that the strong smell of sewer gas, which seemed to permeate every crevice in the broken plaster that still clung in patches on the walls, and filled the room with a sickening stench, came from the sink in an adjoining apartment. Curiosity led me to venture within this 'inside' room. It was without ventilation or light, save that which came through the door connecting it with the front room, and it was only after standing several minutes that I could distinguish the black lines of the walls and sink from which rose in clouds the deadly gas. Upon the floor was spread a mattress, which, in appearance, partook of the general filth to be found throughout the whole building from cellar up; and it was upon such a bed and in such quarters that three cloakmakers, tired and weary with the long day's work, and with a scanty, if any, supper, throw themselves down to sleep, and awaited the coming day's awful toil for bread!"

And yet in the country all about New York, through the Eastern States and in the wide, rich prairies of the West, there is suffering in thousands of households for the want of women to do housework. These working women are not where they are wanted. The market here is glutted, and there is starvation for them equally in other cities. It is just as it is in all other diseases; there is a want of equilibrium, and health consists in restoring the balances. It can not be done by law-making, nor charity, nor appeals to justice on the part of employers. Competition would ruin in a single month, the man who should pay his work women what they need for subsistence, while his neighbors and rivals make no change in their rates. He would not benefit the suffering, but would compass his own ruin. But, reduce the number of workers, to one-tenth the present number, and the problem will be solved.

How can this be done?

Only by making household labor more attractive, and by establishing bureaus in the country and in the city, in constant correspondence so that the surplus here can overflow there, and the equilibrium thus be restored. Such talk as the following is idle as it is well-meaning:

"All that can be said is that they suggest that there should be less haste on the part of those who employ labor, to get rich and more desire to treat those who work for a bare subsistence, with justice and humanity. If labor is the source of all wealth, these poor, wretched, starving, dying women should be permitted to share in the luxurious fruits of their labor. They should be given larger wages and their employers should content themselves with smaller profits." Such statements have never moved the world of selfishness, and they never will, till men have become better developed morally. But there are movements which, under the laws of political economy, may equalize labor, help all and harm none. The avaricious employer may be deprived of a share of his gains, but he will be the better for it in the end.

The New York *Tribune* is forced to consider this matter in a series of editorials, some of which we will review next week. It says: "For men in most branches of labor there is hope. Arbitration, organization, promise better relations between employers and employed. Fair wages and reasonable hours are being conquered or conceded. But there is an element of workingwomen for the relief of whom nothing practical has yet been done, and whose state of servitude and misery is lamentable...... Thousands of women labor sixteen hours out of the twenty-four for half a dollar, and many of them have to support children on that wretched pittance. The case of the street-car drivers seems bad enough; but what is it to this? Two women by working sixteen hours, can make one cloak, for which they are paid just one dollar.

Does the Spirit of the Redskin Do It?

WHY THE BASS DO NOT BITE.

To the Editor of the Religio-Philosophical Journal:

It is said by the Philadelphia *Times* that travelers up and down the Northern Central Railroad, while admiring the beautiful scenery along the Susquehanna, are not aware of the strange Indian legend connected with Millersburg, Pa., which sits on the bluff overlooking the mouth of the Wiconisco creek. Millersburg was founded in 1807 by Daniel Miller. The first settlers were Huguenots, many of whom had resided for some time at the quaint village of Halifax, six miles down the road in the direction of Harrisburg. Daniel Miller and his brother John came there from Lancaster county about 1790 and took up four hundred acres of land. It was covered with a heavy growth of pine. The valley of the Wiconisco was a wilderness, composed of low underbrush and vines. The borough which can not fairly be seen from the railroad, occupies a prominent position, from which a splendid view of the rocky river and mountain is had. It was incorporated in 1850. As Mahantango Point is rounded, on coming down from Sunbury, the river appears like a lake nearly a mile wide. On the other side are the green hills of Perry county and the mountains of the "Blue Juniata" in the distance. Turning to the left, the Mahantango proudly rears its crest and then sweeps away to the east. Looking over the great ravine through which the Wiconisco rolls to the river, the eye strikes Berry's Mountain, bearing off to the east in a straight line. Further down and opposite the ancient borough of Halifax, which stands on the site of a pioneer fort of this name, Simon Girty's Notch, named after the famous outlaw, is pointed out.

But to the Indian legend. Mahantango is said to take its name from an Indian chief who came here long before old John Harris was tied to the elm in Harrisburg to be burned. Traces of the legend are found in musty records stored in the garret of the State Capital. The chief, Mahantango, pitched his wigwam on the site now occupied by the depot, and engaged in hunting. The country was filled with game. About this time another chief, with a few followers, came along, and a dispute arising with Mahantango, the latter ordered him to leave his wigwam. A great storm was coming up in the west as the chief started on the path leading to Shamokin. When he arrived at what is now known as Mahantango Point the storm burst upon him with great fury. He seated himself on a rock underneath an oak. The lightning was sharp and the heavy thunder fairly shook the hills. A bolt descended and shivered the tree and the rock upon which he sat. Of course he was killed and his body rolled into the river, and was borne away by the current. The tradition of the Indians is that the shattered rock was regarded with awe when they passed the spot. When the railroad builders came along they found a peculiarly shaped and riven rock, which was supposed to be the one upon which the ill-fated chieftain sat when the bolt of heaven descended and laid him low.

This story was related there by a venerable old settler to a number of listeners at the village inn, and among the most interested was Simon S. Bowman, the principal lawyer of the place. When the old man ceased talking, Bowman remained silent for several minutes, when he said: "I never knew before why the bass won't bite in the river off Mahantango Point. I know it now. I can catch bass at any other place below the point of the mountain. I won't spend time fishing there any more. That old redskin is the cause of the trouble with the fish." F.

Philadelphia, Pa.

Presentiment of Death.

The subject of presentiment concerning death and fatality in families spoken of in Hancock's case recalls some sad points in the Bayard history. Few families have been more depleted by sudden death than the Bayards, and in many instances there have been forewarnings and presentiments. It is said that Miss Bayard wrote a letter indicating her approaching death. There are now in Washington many old naval officers who remember the interesting circumstances attending the death of Miss Bayard's cousin, Charles C. Bayard, at Mount Vesuvius. He was the favorite son of Richard Bayard, of Philadelphia, whose father and Secretary Bayard's father were brothers. In 1843, while on board the United States ship Congress, in company with several young friends from on board, he made the ascent of Mount Vesuvius. It was the same Congress that went down in Hampton Roads before the Merrimack, and in the party was the same Joseph Smith, who, as commander of the Congress, had his head taken off by a cannon ball, and of whom his father said, when he heard that the Congress was taken: "Then Joe is dead." In the party also was Lehman B. Ashmead, of Philadelphia, with whom young Bayard afterward went to Jerusalem to visit the Holy Sepulcher. While there they both had tattooed on their arms by an old dragoman the heraldic arms of Jerusalem, with the date of their visit. In the case of young Bayard the tattooed cross developed virulent features, festered, and finally he became sick and the arm became greatly swollen. He continually declared that he would die, and even after it appeared to grow entirely well he was in the habit of saying to Mr. Ashmead and other friends: "This arm will be the death of me yet." Ten years afterward young Bayard left for a cruise in the Columbia as flag lieutenant of Commander Morris. Before leaving he took a sad farewell of all his friends here, and declared to one and all that "they would never see him again." He was very dejected and despondent. Ten years to a day from his previous visit, in company with young Carroll Tucker, of Maryland, and a few friends, the Columbia being then at Naples, he made the ascent of Vesuvius during an eruption. With him were Rear Admiral Simpson and Rear Admiral Calhoun, who were then lieutenants. He had the arm of a Persian army officer. He was quite gay. Just near Hermitage, where he had halted ten years before, the party stopped, finding it would be dangerous to go nearer the crater. As they were turning a mass of lava and rock struck young Bayard on the arm where he had been tattooed, cutting it fearfully and obliterating the cross, and before the party could reach the foot of the volcano he died. His mother is still living, upward of ninety years of age. His body is buried near the foot of Vesuvius.

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A new work is about to appear in Chicago, which will attract considerable attention among scientists and will prove of great interest to the general reader. It combats the generally accepted beliefs in regard to the solar forces, and presents a new theory to explain solar phenomena. The book will be called "Solar Heat, Gravitation and Sun Spots." It is written by an author who has given long thought and study to the work, and will be published this spring by S. C. Griggs & Co.

The success of Prof. Alexander Winchell's elementary text-book on geology, entitled "Geological Excursions," has induced the author to write a more advanced treatise in the same general style, for the use of high-schools and colleges. This is to be called "Geological Studies," and will be a volume of over 500 pages profusely illustrated. It is now in the hands of the publishers, Messrs. S. C. Griggs & Co., who will issue it as soon as it can be put through the press.

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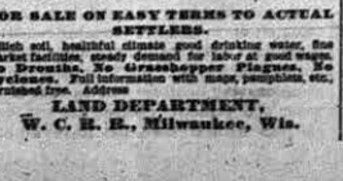

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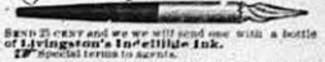

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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, April 17, 1886.

English Spiritual and Psychic Journals.

The newspaper is called "the mirror of the times," and from these English journals we get an idea of the aspect and aims of Spiritualism and kindred psychic research in that fast anchored isle such as can hardly be gained in any other way. *Light* and *The Medium and Daybreak* from London are before us; the first "A journal of Psychical, Occult and Mystical Research;" the second, "Devoted to the History, Phenomena, Philosophy and Teachings of Spiritualism." These headings give idea of their different character. While *Light* makes Spiritualism its central idea, it is devoted also to psychic and philosophic research, and the other journal, while more phenomenal and more entirely devoted to Spiritualism is not without interest in, or attention to, kindred psychic and philosophic matters.

Both advertise books of Magnetism, Spiritualism and Psychic research. American authors, Dale Owen, Sargent, Buchanan and others are among the writers commended. In both are lists of mediums—clairvoyants, "curative rubbers," etc. In *Light* "M. A. (Oxon)" writes of the Experimental Research Section of the London Spiritualist Alliance, with its Monday evening séances open to members; its investigating circles with private mediums, and its circle devoted to spirit photography, showing a thorough method of investigation, fair yet careful, which we may well take note of. He writes as follows of the influence of the emotions upon spirit manifestations:

> Smarting under the pain of a terrible sorrow, bereft of all that made the sunshine of life, sore at heart, and yearning for some consolation that may soothe and give hope to the beclouded mind, a man is in no condition for scientific study, though he may be admirably qualified by the very virtue of his supersensitive condition to discern the presence of the loved one that he mourns. His evidence must perforce come to him on the plane of the emotions rather than of exact reason and scientific proof. And this is the condition, these are the circumstances, under which a large number of persons are brought into their first relations with Spiritualism. It is not wonderful, therefore, that some of the most convincing evidence is not recorded at all, nor is it surprising that some, which was very convincing to the person to whom it was intended to appeal, is either recorded loosely and so loses force, or appeals to a mere student with less power than it did to its first possessor. It is time that some attempt should be made to introduce into records of spiritualistic phenomena precision and accuracy. This is one work which the Experimental Research Section sets itself to accomplish.....
>
> In thus writing I shall not be suspected of undervaluing the emotions and the imagination as factors in the investigation of Spiritualism. In some recent Notes I cited remarkable evidence of the power of love in these inquiries. I wrote (and I adhere to every word) that sympathy and love on the part of an investigator had a marvellous influence on the results obtained. I added: "This is the expression of a law which he who would penetrate far into these mysteries with any advantage to himself must learn to respect. He may indeed investigate certain superficial phenomena from the intellectual plane." ..."But the keenest logical faculty, the most overmastering will, is second to the still more masterful power of love." I wholly believe it. It is most usually not till the emotional depths of the being are stirred as sorrow or suffering alone can stir them, not till the angel descends into the troubled waters of the soul, that one is intromitted into the inner sphere of Spiritualism. It is then that a man gets evidence that he knows to be true, that tests and traps and things are abandoned or never thought of, and that he is face to face with spirit, seeing as he is seen, without disguise and without a doubt. I am not likely, therefore, to undervalue the power of this master-key to the hidden mysteries of spirit, nor to attach undue importance to a so-called scientific investigation of phenomena that can be approached in that manner. The two things are distinct, and the one is in no way incompatible with the other. The only fear and it is a real danger that I foresee in the future—is that the attention of those who possess, to a large extent, the ear of the public should be wholly concentrated on the more superficial aspects of a subject the depths of which they have not sounded, and possibly are not able to sound, for the reason that spirit does not enter into their calculations.

The clear and just discrimination of this able man are well seen in these words. There, as here, is a feeling among some Spiritualists that Psychic Research societies are not quite fair toward Spiritualism, but are hypercritical and antagonistic. Being a devoted Spiritualist, and also a member of these societies, he can speak with some knowledge and impartiality. He says:

> These considerations acquire a present significance from the fact that the Society for Psychical Research has determined, I am informed, to approach the subject of Spiritualism with an intention of studying some of the phenomena which certain of its more prominent members are willing to bring before it. At the last meeting Prof. Barrett read a paper—which I had not the advantage of hearing, and which I cannot therefore criticise in any way—in which he brought to the official notice of the Society some experiences of his own. There has been, no doubt, some impatience on the part of Spiritualists at what they have deemed a neglect of the evidence which lay at the door of the Society for Psychical Research while it was occupying itself with a mission to far distant India in search of marvels. There has also been some desire that the Society should move more rapidly, and should not concern itself so exclusively with Thought-transference, Telepathy, and kindred subjects. For myself—and I speak for myself alone in what I say—I have not shared this feeling as completely as I do share the belief and general attitude of Spiritualists on other matters. I think that the attempt made, and very successfully made, by the Society for Psychical Research to approach these occult phenomena from the side of antecedent and accepted knowledge, to correlate them with that which Science accepts, to bridge over the gulf which has seemed to separate them from the known and admitted facts of our common beliefs has not been so fully appreciated by Spiritualists as, in my opinion, it ought to be. I think, too, that the service that the Society has rendered us by making it possible to get attention to our facts in organs of public opinion that were before closed to them is one for which we are insufficiently thankful. That is my own private opinion, which I force on none of my friends.
>
> But, holding that belief, I have some fear that the general attitude assumed by the Society may make it difficult for it to arrive at such conclusions respecting Spiritualism as I should consider correct. In the present state of our knowledge we are quite unable to say why it is that some persons, able, conscientious, patient, pains-taking, and unsparing of time, money, and attention in their researches, should be apparently unable to get any convincing personal evidence. But the fact has to be admitted and reckoned with. It is regretable and unfortunate that some of the leaders of the Society for Psychical Research should be in this position. I do not presume to speculate as to the cause of a fact which I deplore; and it would be, indeed, impertinent in me to do more than allude to the matter for the purpose, important to my argument, of adding that, if those who chiefly direct the movements of the Society had been so fortunate as to have the same experience personal to themselves as I have obtained, I should look forward to any report on Spiritualism which the Society for Psychical Research may issue with more confident anticipation than now possesses me. I fear that the attempt to study Spiritualism from the side on which the Society will approach it, and with an ignoring of the action of spirit, which has so far characterized its conclusions, and which seems to me a fatal omission of attention to an essential consideration—the key to the whole problem—I fear that this may seriously hamper the investigation on which the Society has embarked. This, however, should not trouble us.

Doubts and Difficulties, Moral Character of Spirits, A Haunted House, What is said of Psychic Phenomena, are all noteworthy, and and in both journals the list of spiritual societies in different parts of England are especially interesting.

In the "Spirit Messenger Department" of *The Medium and Daybreak*, is "A control by Dean Stanley; The Church and Modern Thought," given by a plain man in an unconscious trance, and written down by a retired professional gentleman. We extract from the words purporting to come from this eminent and large-souled official in the Episcopal Church as follows:

> It is a miserable sort of condition when God's ministers owe to charitable institutions the very blankets that protect them from the winter's cold. I mean those who are doing arduous parochial work, whilst he, who claims the living, is passing his life away from what he conceives to be turmoil and trouble, and saving himself from the burthen of this slavery through the engagement of one, who should be considered a fellow-worker, but whom he looks on as a clerical hack. The alarm that has been caused by threatened reform, is felt by those persons within whose gift are the choicest livings, and who think that their advowsons are not such a tangible property to-day as in times past. These are some of the outward signs of prevailing uneasiness.
>
> There are deeper inner signs, the existing causes of which they are jealous that the outside laymen should not know anything; causes which they themselves never think of and never argue on. I am referring to the modern open advocacy of the new authority of religious thought; namely, that of reason, which, they recognize privately, is fast gaining ground, and that the depth, the length, and the breadth of theological mystery is being gradually shelved. Practical Christianity—as manifested in good works and fair dealing, and a general recognition of the duties of life during time,—is coming to the front; and it is this progressive light of reason which they feel has judged them, and found them wanting.....May the same charitable decision govern the Church's judgment, as that which has been exercised by the Spiritualist on the Christian system. For myself I would not remove one stone from the Christian edifice that would hasten its decay, if I were not convinced that it has been weighed in the scale of public judgment, and found wanting. Its past achievements stand out ingloriously plain and clear: the doctrinarian fanatics of the past have left brand marks for modern minds to avoid; for liberal and progressive religious belief to take warning from and by. It is, and always has been, a final argument, that as it is a power in life, so it is a power in death. Any guide, that points a man's soul Godward during the final trials of earth, is a power of aid and help. But power is of degrees; a believing Spiritualist knows that there is no death; he knows, and that is another form of power far beyond that of belief. Laws condemn some, and give privilege to others, the Spiritualists neither desire to frame laws, nor impossible conditions. Spiritualism is merely fighting for itself in its own way; making lasting, and deep heart-felt impressions; spreading the spirit of love, the spirit of resignation; breaking gradually down the bonds of caste, bringing gradually nations closer together, creating international conferences, and making laws recognizing the right lawfully and morally of absolute and perfect freedom of thought; proclaiming, on the house-top, man's liberty and right of conscience.

A number of anniversary meetings for March 31st are advertised, showing a living interest in this advent of Modern Spiritualism. The devoted and unwearied editor, James Burns, fills a prominent place as speaker in one of the most important of these meetings. An Eglinton number of this journal has been issued, devoted mainly to the facts of the career of this gifted and high-souled medium, and A Northumbrian Miners' number is promised, to show the growth of Spiritualism among those toilers under ground. A letter from Mrs. Emma Hardinge Britten declines all invitations to speak, as she is kept at home by the severe illness of her husband. She hopes for his recovery, but must be constant in her dutiful and loving care. We earnestly hope to hear of his recovery and of her going on with her chosen work.

Earnest and unflagging enthusiasm, with system in action and care in investigation, mark our Spiritual co-workers in England, among whom are men and women of high-standing and personal character. From our editorial rooms sixty feet above the pavements of this busy city, with blue and clear lake Michigan on one side and the wide prairies on the other, we send across lakes and land and ocean our fraternal greeting.

Coming Down to Things Material.

We learn from the Chicago *Tribune* that the Baptist ministers devoted their attention at a late meeting held in Chicago, to the merits of the eight-hour question as presented by a committee from the National Eight-Hour Association. The committee was present at the invitation of the ministers, and comprised Messrs. Thomas E. Hill, George A. Schilling and William Gleason.

Mr. Hill opened the discussion by asserting that 25,000 wageworkers were idle in Chicago at various times last year, 8,000 in Detroit, 35,000 in New York, and 15,000 in Pittsburg. The remedy for this state of affairs was shorter hours. It would give more men work and offset the enforced idleness of men who had been thrown out of work by the introduction of labor-saving machinery. "The manufacturers cry out," said Mr. Hill, "that the way to offset the rapid work of a machine is to open up new fields to dispose of the product, but they forget or overlook the fact that shorter hours of labor would accomplish the same thing."

George Schilling said that ministers paid little attention as a rule to matters of interest to the laboring classes, devoting their time to disseminating sound doctrines of morality, but he preached a sound system of economics. The clergy had an idea that good and bad times were like good and bad weather—they could not be helped. The preachers shoved the responsibility off onto the Almighty's shoulders.

Dr. Goodspeed contradicted this assertion, and Schilling said he desired to be corrected if he was wrong in his statement, but he read the sermons of a good many ministers and thought his assertion not far-fetched. Continuing, he said it was a poor time to preach morality when a man was starving, and men, and women, and young girls were forced into crime by lack of work. Replying to Dr. Goodspeed, Schilling said the question of wages would regulate itself. He hoped the Government would not interfere in the movement, because the eight-hour day would eventually be the great barrier against revolution.

William Gleason followed with a brief address sustaining the views expressed by his colleagues. He charged that too many manufacturers looked upon their men as so many machines, and treated them as such.

Dr. Lorimer was thoroughly in accord with the general scheme of the labor organizations. He introduced the following resolution, which was unanimously adopted by the assembly:

> We, the convention of Baptist ministers, in conference assembled, heartily express our approbation in general of the aims of the workingmen's organization and do cordially commend their scheme of reform to the good people of the community—capitalists and laborers together—desiring also that, in a humble way, we may be able to further its progress.

We are very glad to see that prominent ministers, instead of calling the attention of God to the disturbed relations now existing between encroaching and domineering capitalists, and laborers, are beginning to discern the absolute necessity for human agents to tend to the matter directly. It is beginning to be exceedingly nauseating to the average rational mind to hear God called upon to do this, that, and the other thing, as if he were simply a Supreme Caterer, ever ready to comply with the whims and requests of his vacillating mortal children. One person wants his spine straightened; another is suffering from consumption, and desires to be relieved therefrom; another has a troublesome cancer that is eating away his vitals, and which he would like to have dissipated; another has an agonizing dyspepsia, and wishes the general tone of his refractory stomach improved; another has the hay fever, like Beecher, or the gout like Spurgeon, and wants assistance to remove the same. All of those compassionately supplicate Deity, implore his intercession and ask him to cure them. They would like to make an Omnipresent Physician of him.

Again, there is a farmer who has all his land devoted to wheat; another to corn; another to flax; another to hemp, and another to oats, and as the different harvest-times come on, each one desires God to become a Weather Gauger, and just adapt the climate to his particular wants. There are ships on the ocean. Each captain prays for favorable winds, thus making God a magnificent Weather-Vane for them. Two armies meet in deadly conflict, and the chaplains of each pray for victory; they would have God become a Man-Butcher. In plague time he is asked to remove the epidemic disease; if too dry weather, to send a copious shower; if too much rain, he is petitioned to close the windows of heaven. During revival seasons, he is asked to send forth his influence profusely, and to soften the hardened heart of the sinner. The young man who goes to see his sweetheart on Sunday night, prays for a cloudless sky, and calm, genial weather.

The prayers that are constantly ascending to heaven from multitudes of people may be regarded as devotional hash, tending to make a Domestic Servant of God—a Jack at All Trades, and to the average mind they are simply nauseating. As we have said before in the JOURNAL, the Divine Providence in men, women, spirits and angels only can answer prayer. No well authenticated incident exists in all of this vast universe where God himself responded to the prayer of puny mortal. Ask him to make the moon rise at a certain hour each night; or the sun to send forth more heat in winter and less in midsummer; or to make the weather consist of perpetual spring or summer, and he would not respond thereto. God's course is equally as unswerving in all respects as that of the moon and planets. He does not transcend his own natural laws, but leaves his children to elevate themselves through the instrumentality of gradual growth and development as modified by experience and education. The Divine Providence as manifested in intelligent human nature is fully competent to master the intricacies of the labor problem, and those ministers acted wisely when they submitted to a conference with representatives of the laboring classes.

A soil that has been impoverished can only be enriched again through the systematic efforts of the farmer; an arm weakened by laziness or inactivity can only be strengthened by regular exercise. If you wish to store up power in yonder stream of water, you must build a dam; if you desire a bountiful harvest, labor on your part is required. If you want your children educated, a teacher is an absolute necessity. Whatever you are anxious to attain, can only be acquired by systematic toil. Others on earth may assist you; struggle to aid you in accomplishing the object desired. Even your spirit friends, if entreated, will respond to your call for special assistance, and do all they can for you, but no prayer on your part can make God a Jack of All Trades, to do your errands or comply with your wishes. Spiritualism accomplished a great deal for humanity, when it opened the doors between the two worlds and disclosed the source from which all special providences to humanity flow, and taught people generally that there is no God sitting on a high throne, around whom are angels playing on harps and singing psalms, and it gave them a higher and grander conception of the Sovereign of the Universe, who is reverenced in a most acceptable manner by those who not only aspire to *be* good, but who constantly *do* good.

The Vaccination Inquirer.

This vigorous monthly sheet of sixteen fair pages comes to us from its London office, full of facts and positive arguments against compulsory vaccination. Its low price, one penny (two cents), or a shilling and sixpence (36 cents) yearly, post paid, shows that our English cousins can "push things" before the people, and its strong way of putting things shows a decided opposition to the professional tyranny which holds that the people have no rights which doctors are bound to respect. To show that this opposition is among the eminent and accomplished as well as in the more common walks of life, we give some of the statements on the cover of this journal as follows:

> Forty-five years of registration statistics proving vaccination to be both useless and dangerous. 6d. By Alfred Russel Wallace, LL. D.
>
> I am strongly opposed to compulsory vaccination.—HERBERT SPENCER.
>
> The law which inflicts penalty after penalty on a parent who is unwilling to have his child vaccinated is monstrous, and ought to be repealed.—The Right Hon. JOHN BRIGHT, M.P.
>
> I have received most touching letters from all quarters, complaining of the grievous sorrow and suffering inflicted on families through the Vaccination Acts.—Sir THOMAS CHAMBERS, M.P.
>
> I can readily sympathize with, and even applaud, a father who, with the presumed dread and misgiving in his mind, is willing to submit to multiplied judicial penalties rather than expose his child to the risk of an infection so ghastly.—SIR THOMAS WATSON, M.D.
>
> I regard compulsory and penal provisions, such as those of the Vaccination Act, with mistrust and misgiving, and were I engaged on an inquiry, I should require very clear proof of their necessity before giving them my approval.—The Right Hon. W. B. GLADSTONE, M. P.
>
> Vaccinated or unvaccinated—Which has the advantage?—The only adequate and trustworthy comparison of the vaccinated and the unvaccinated that we know of was effected by Dr. Keller, Head Physician of the Austrian State Railways, during the years 1872 and 1873. The railways then employed 37,000 officials, servants and workmen, who, with their wives and families constituted a population of 55,000 to 60,000, among whom occurred 2,452 cases of small-pox. These cases of small-pox Dr. Keller carefully classified as vaccinated and unvaccinated, according to age, and the general result showed that small-pox was unaffected by vaccination, unless to disadvantage. Dr. Elines has reproduced Dr. Keller's statistics in lucid form, with impartial commentary. People who draw conclusions in favor of vaccination from the factitious returns of our small-pox hospitals, drawn up by officials determined to make out a case for vaccination at whatever cost, should be served with Dr. Keller's statistics, who (whilst no opponent of vaccination) stood true to fact with the equitable indifference of science itself.

William Tebb, Esq., is the President of the London Society, of which the *Inquirer* is the organ, and is an able man, devoted and unwearied in his constant efforts in this matter.

Unity Accepts.

In response to our late comment on a word in its columns, *Unity* says:

> We gladly, heartily accept the quotation which the RELIGIO-PHILOSOPHICAL JOURNAL offers us to supplement a quotation we printed some time ago from Huxley, concerning the ideal man. The first quotation, from Emerson, is no stranger in our columns. During our eight years' existence we have been ringing the changes upon it certainly as often as our co-laborer:
>
> "Hearts are dust, hearts' loves remain,
> Heart's love will meet thee again."
>
> "After making all necessary allowance for exaggeration, and subtracting whatever is unreal from the extravagant claims of these enthusiasts (the great teachers of religion), the results which they have left certify that their claims were not wholly unfounded, but beneath them was there a truth which defies all assaults. These spiritual heroes did not deal with vain, and shallow, and shadowy things. As we grant a deep and pervading sincerity to the men who have dealt with the laws of the material world—to Copernicus, and Galileo, and Columbus, and Newton, a strict justice requires that a like sincerity be granted to those who have sought to explore the secrets of the spiritual world. And as we believe that the first class found the object of their search—discovered new worlds, and new continents, and new laws, so we may believe the latter class when they report the existence of new spiritual worlds and new spiritual laws."

We, too, are glad to have called out another affirmation of spiritual truth from *Unity*, not forgetful of previous like words. Deep and wide is the difference, the utter unlikeness, indeed, between an affirmative and inspiring spiritual philosophy, an utterance of the primal truths of the soul, and the cold and shallow sophistries of agnosticism and materialism. To see and feel this difference, to know where we stand, to speak with clear decision and vital power, is to meet rightly the great religious question of our time.

We are prompted by the closing words of *Unity* to say that where millions of living men and women, with a goodly company of this world's best and noblest among them, "report the existence of new spiritual worlds and new spiritual laws"—or rather of worlds and laws newly explored and studied—we may believe that they do "not deal with vain and shallow and shadowy things," but that there is "a deep and pervading sincerity" in their words, and "a truth which defies all assaults" in their reports.

GENERAL ITEMS.

Mr. and Mrs. J. T. Lillie have taken up their residence in Boston, Mass., and located at 48 East Chester Park.

Prof. Arthur Merton has kindly presented us with an excellent photograph of himself. We place it with our collection.

Mrs. Sarah Graves has left Grand Rapids, Mich., for the summer, and will pass the time on the Pacific coast. She hopes to be again with her Michigan friends in the fall. Her address is Moore's Station, Butte co., Cal.

Geo. H. Brooks arrived in Chicago last week. For several months he has been laboring in the South, lecturing and giving psychometric readings. He returns to his home, 124 Charter Street, Madison, Wis., where he can be addressed for engagements to lecture.

An interesting surgical operation was performed by three New Bedford (Mass.) physicians, the result of which will be looked for with curiosity. There were taken from a dog, etherized for the purpose, two tendons five inches in length and transplanted in one of the legs of Edward K. Russell. It is the first operation of the kind in that city.

On Sunday, March 28th, anniversary meetings were held at Port Huron. The morning audience was not large; in the evening the hall was well filled. G. B. Stebbins gave his personal recollections of the "Hydesville Rappings, and the Fox Family," in the morning, and spoke on the "Aspects and Prospects of the Spiritual Movement" at night, the interest and attention being excellent throughout.

The following passage occurs in the poet Longfellow's journal, under date of October 9th, 1865: "Walked to the Port to pay my taxes. Returning overtook Sam. Ward, and took him home to dinner. T. also came. We talked of spiritual manifestations, and of the Fox girls. There was a knock at the door, and cards were brought in, 'Mr. and Mrs. T——,' and 'Miss Katie Fox'! Went into the library to see them, and had some rappings—knocks on the door, on the table, on the floor."

The Hon. S. S. Cox, in an address on the occasion of the Morse Memorial Exercises, said: "Jacquard, the inventor of the loom—the poet of the matter—awoke one morning with a machine out of his dream. Levers, pulleys, springs and wheels made music to him in his sleep. He had another dream—this Jacquard. He made by his genius a portrait or landscape on a shawl or ribbon; but his other and costly dream was a machine to make nets." Mr. Cox called it a costly dream, because the inventor of a way to tie knots in stretched strings was arrested and carried before Napoleon, a proceeding that caused him much annoyance, but was advantageous.

The Rev. M. D. Smith of Minneapolis, who recently quit the Baptist denomination, preached before the congregation of the First Unitarian Church of that city, and prefaced his sermon with a brief statement of his present belief. He said that he placed the Bible at the head of the world's religious literature, but rejected the traditional theories of "mechanical and verbal inspiration;" that, while recognizing the vast superiority of Jesus, and the grandeur of his character, he was compelled to withhold from him the title of "Infinite and Eternal God;" and that he believed "for even the poorest developed and poorest specimen of our race there is a better outcome than an eternity of fire and brimstone."

"Lampasas Jake," the cowboy evangelist, who is holding revivals in New Mexico, can beat Sam Jones as a vernacular preacher. Here is an extract from one of his sermons: "How many of you's ready to die now with your boots on? Where'd you be to breakfast? Don't any of you drunken, swearing, fighting, blaspheming, gambling, thieving, tinhorn, coffin-paint, exterminating galoots look at me ugly, because I know ye. I've been through the drive. You're all in your sins. You know a fat, well-fed, well-cared for, thoroughly-branded steer when you see one, and you can tell whose it is and where it belongs. There's a man that owns it. There's a place for it to go. There's a law to protect it. But the maverick—who's is that? You're all mavericks and worse. The maverick has no brand on him. He goes bellering about until somebody takes him in and claps the branding-iron on him. But you whelps, you've got the Devil's brand on you. You've got his lariat about you. He lets you have rope now, but he'll haul you in when he wants firewood."

A dispatch to the Chicago *Tribune* states that a stranger registered at the Grand Hotel, Indianapolis, Ind., April 7th, as Isaac J. Brenton, Pittsburg, Pa., and was recognized as Isaac J. Stein, a preacher whose family lives in Leavenworth, Kas., and whose escapades for several years have occupied more or less attention. Mr. Pfingst, the proprietor, also recognized him as a person who, under an assumed name, had failed to pay his bill on a former visit, and the preacher was arrested. The Mayor sent him to the workhouse for ten days, where he is now engaged in breaking stone. Among the press notices was one speaking of him as a Lutheran minister by ordination in 1857, a leading educator, a founder of the Normal-School system, and at one time a Nova Scotian missionary; and still another tells where he attempted to break into the Episcopalian ministery in 1884, but was headed off by Bishop Robertson of St. Louis. There were also notices of lectures delivered by him, in which his favorite theme seemed to be a "Plea for Christian Unity." Stein is about sixty years old, has strong, rugged features, and the look and bearing of a thoroughly-educated man.

Col. John C. Bundy in San Francisco.

BY WM. EMMETTE COLEMAN.

After many years' impatient waiting I have been enabled, during the past week, to exclaim:

> "This is the time I long have sought
> And mourned because I found it not."

Although I have been for an extended period an humble co-worker with him in the sustentation and defense of a rational, common-sense, discriminative Spiritualism as against an unscientific, knavery-engendering something falsely calling itself Spiritualism, and though many have associated our names in the work of spiritual segregation and reform, yet until within the last few days never had I the pleasure of gazing into the honest eye or of grasping the manly hand of that "noblest Roman of them all" in Spiritualism's seried ranks, Col. John C. Bundy.

This indefatigable opponent of the criminal and the foolish elements in Spiritualism reached San Francisco in time to participate in the anniversary exercises this year. Previous to his arrival here, he and his faithful wife and charming daughter spent a most delightful week at Sunny Brae, the hospitable home of that estimable, lovely, and grand-hearted woman, Mrs. E. L. Watson. The Colonel there enjoyed a most blissful soul-rest conjoined to an exquisite soul-communion—the natural result of a week's close association with so sweet and *spirituelle* a character as that of Mrs. Watson. In fact, judging from their reports of this mutually pleasurable occasion, the entire party, Mrs. Watson and family and Col. B. and family, must have had an almost elysian experience during that memorable week; and our invalid brother has been heard to remark that if he could live at Sunny Brae for six months he thought he would be fully restored to health.

During his stay in 'Frisco, Col. Bundy seems to have been able to accomplish more, both physically and mentally, than has been the case for some time. Let us hope that this is but the precursor of his complete healthful rehabilitation. In addition to being the recipient in San Francisco of various social courtesies, such as dinners, lunches, etc., a reception was extended him and his family on the evening of March 30th, at the residence of Mr. and Mrs. A. D. Wiggin, upon which occasion a most enjoyable evening was spent by the many friends of an ennobling, purifying Spiritualism present thereat. Mr. J. J. Owen, editor of *The Golden Gate*, made an efficient presiding officer, and short speeches, poems, etc., in honor of Mr. and Mrs. B. were made by Mr. and Mrs. R. A. Robinson, Mrs. Wiggin, Mrs. Laverna Mathews, Geo. C. Irvine, Mrs. M. J. Hendee, W. E. Coleman and others.

A few evenings since the Colonel was sufficiently invigorated to make a tour, with his family and a few 'Frisco friends, through the classic purlieus and sweet-smelling intricacies of Chinatown, and on the following evening we reveled in the intellectual subtleties, the spectacular barrenness, and the melodious intonations of the Oriental drama as interpreted at the Chinese Theatre in this city. The results of Mr. Bundy's study of the much involved Chinese problem will doubtless, at the proper time, find fitting expression in the columns of the JOURNAL. We also expect to hear in due time something from the Colonel regarding his impressions of matters and things in California, spiritual and otherwise.

This article has been prepared without Col. B's knowledge or consent, and with some misgivings as to whether he would permit its publication; but I thought that the readers of the JOURNAL would be pleased to learn a little something of the experiences of its editor and his family in this far distant clime.

Presidio of San Francisco, Cal., Apr. 4, '86.

Swing's Ideal Church.

To the Editor of the Religio-Philosophical Journal:

How do you like "Prof. Swing's Ideal Church," as set forth in the *Forum?* The *Inter Ocean* says:

"Professor Swing has contributed to the *Forum* of April a deeply interesting paper upon the ideal church. It is suggestive of Canon Farrar's farewell address to the American church, for each preacher took occasion to present his conception of the place which religious organization should occupy in civilized society. The general spirit of both is one and the same. If the Canon's habits of thought and style of expression are suggestive of canonical robes and the professor's of high art in literature, coupled with philosophy, they both bear the imprint of modern notions. Of the two, however, Professor Swing is far more practical, more philosophical, and more poetical.

"The central thought of the essay is the unwisdom of giving too literal an interpretation to any oriental literature, sacred or secular. He compares the stories of Sodom and Lot's wife, of Joshua and the sun which refused to move, of Samson and his foxes, etc., etc., with the fables of Æsop, which, to be useful, must be spiritualized and accepted as lessons inculcating some great truths. 'In all those lands,' he says, 'which created the books of the Old and the New Testament to be a writer was to be an artist, a painter. To find the meaning of those Scriptures the student must make external phenomena to be those creations which art employs for conveying some spiritual idea to the heart.'

"The spirit of progress is as much a part of religion, as he views it, as the spirit of devotion. God can better get on without our prayers than poor humanity can without our activity, and much which has passed for history must be classed as the details of picturesque literature. The great mistake, as he conceives, of the older reformed churches was that, as he happily expresses it, they 'invaded the Bible, having on their flag the advice of Aristophanes, "Call figs figs and spades spades," a law valuable in science and book-keeping, but of little value in literature.' In proof of the impracticability of the Aristophanean method of interpretation he cites passages of the sacred writings in which the Deity is called a man of war, Babylon a city, Peter a rock, death a sleep, and punishment a worm that never dies—an eternal fire. An excess of literalness he affirms to be murdering the Bible by prose.

"Having defined the negative side of his ideal church in such a way as to give the largest latitude of interpretation and belief, the writer insists with great emphasis upon making the person of Christ the center and circumference of Christian truth and emotion. He has been criticised for ignoring the third person of godhead, and in this paper he makes no allusion to the doctrines of the Trinity. He sees in the founder of Christianity a satisfying and inspiring ideal of divinity and humanity, without seeking any farther right upon the mystery of Deity, and to all Hebrew history and literature prior to 'the Nazarene perfection' the pilot merely of the great ship which in the coming of the Christ found anchorage where, as a matter in course, the pilot was to be paid off and discharged.'

Prof. Swing's remarks show a progressive spirit. He is doing a good work in his field of action, and is, no doubt, assisted by spirits.

INQUIRER.

General News.

Abbe Liszt has visited Queen Victoria at Windsor.—Josef Victor von Scheffel, the German poet, is dead.—The famous Cock Tavern in Fleet Street, London, is to be demolished.—The "Joe Smith Mormons" celebrated their anniversary at Lamoni, Ia., last Sunday.—What is believed to be the original manuscript of the "Wacht am Rhein" has been discovered in Germany.—The rupture between Secretary Lamar and Commissioner Sparks is said to be so complete that one or the other must go.—A vote of confidence in the French Government has been adopted in connection with the arrests of MM. Roche and Ducquercy.—A New York dispatch shows how closely the Vanderbilts, Astors, and Gould are guarded by private detectives against cranks.—Henry Ward Beecher preached at Centenary Methodist Episcopal Church last Sunday morning on "Christlike Christians."—Russia is moving troops southward, and the Austrian newspapers are talking of a war with the White Czar as among the probabilities of the near future.—Prince Albert Victor, eldest son of the Prince of Wales, will marry July 30th, Princess Clementia, youngest daughter of the King of Belgium.—A Troy (N. Y.) dispatch contains the somewhat improbable intelligence that Miss Frances C. Folsom of Buffalo has written to a friend that she and President Cleveland are engaged.—Many telegrams from Knights of Labor have been received in Washington asking for speedy action on the Curtin resolution for a Congressional investigation into the Southwestern strikes.—Enthusiastic Irish-Americans will send Mr. Gladstone two large albums containing the editorial opinions from the newspapers in this country on the Premier's scheme for a Dublin Parliament.—Special cablegrams show that Gladstone's Irish plan is treated with scant courtesy in Austro Hungary, is condemned as dangerous in Germany, is enthusiastically received in France, and is watched with keenest anxiety in Russia.—The Black Hills (Dak.) *Times* of March 24th records the conviction of a Sioux Indian in an American court for an attempt to murder another Indian on Indian territory, the trial having been held under the provisions of a law passed at the last session of Congress which was intended to supersede the old tribal authority, under which crime was very lightly punished.

Prang's Easter Cards for 1886.

We have received a package of Easter Cards from the fine art publishers, L. Prang & Co., Boston and New York. We find this year's Easter Cards show a greater variety, and embody in a more striking way the different sentiments appropriate to this season than those of previous years. Among the flower designs, appropriate to Easter, we notice the work of Mrs. O. E. Whitney, represented in a number of series, among which are flowers on birch bark, flowers on realistic bits of paper, flowers combined with little landscapes, and several series combined with crosses, some of them being arranged with ribbon ends for book-marks, a happy substitute for fringes. Other flower cards are by Miss Helen W. Emery, W. Hamilton Gibson, Miss Fidelia Bridges, and Mrs. E. T. Fisher. Mr. F. S. Mathews gives us a very pretty series of children and cherubs set in flowers, and Miss L. B. Comins, a series of children singing among butterflies and spring blossoms. Birds are represented by an interesting series of bluebirds, showing a decidedly different conception and treatment of the same bird. All these come plain and fringed, and original and delicately tinted backs are on all and the different fancy mounts are almost entirely new in design and the sentiments and verses have been carefully selected.

We are now fully prepared to fill orders for the *Theosophist* for February and March, having lately received copies from the publishers. Price, 50 cents a copy.

Walter Howell lectured to the Society of United Spiritualists at the Madison Street Theatre last Sunday. At the conclusion of his address Geo. H. Brooks gave several excellent psychometric readings.

J. Simmons writes as follows from 21 Rue Beaujon, Paris, March 29th: "Since the date of my last letter from Hamburg, we came to Paris, and have taken furnished apartments at the above address, in a nice part of the city, only two short blocks from the Arc de Triomphe. Personal invitations have been sent to many leading journalists to test his powers; some have already responded. We purpose remaining in Paris. Dr. Slade is much better than when we left New York and with the change of climate I hope it may prove permanent."

Mr. Walter Howell, of England, called at our office on his way from Ottumwa, Iowa, (where he has been filling a lecture engagement), to Philadelphia. He will stop at Alliance, Ohio, to lecture, and at all other intermediate points where desired. Address him in care of this office.

Publisher's Notice.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

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Church of New Spiritual Dispensation, 416 Adelphi St., near Fulton, Brooklyn, N. Y.. Sunday services, 11 A. M. and 7:45 P. M. Medium's Meeting 6:30 P. M. Ladies Aid Society meets every Thursday, 3 to 10 P. M.,

John Jeffrey, President; S. B. Nichols, Vice-President; W. J. Cushing, Secretary; A. G. Kipp, Treasurer.

The Brooklyn Spiritual Union holds weekly conferences on Sunday evenings at Fraternity Rooms, corner Bedford Ave. and South Second St. Alpha Lyceum meets in same place Sunday afternoons.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 43rd Street, New York.

The People's Spiritual Meeting of New York City, convenes every Sunday at 10:30 A. M., and at 2:30 and 7:30 P. M., at Miller's Arcanum Hall, 54 Union Square.

FRANK W. JONES, Conductor.

Metropolitan Church for Humanity, 251 West 23rd Street, Mrs. T. B. Stryker, services Sunday at 11 A. M. Officers: Geo. D. Carroll, President; Oliver Russell, Vice-President; Dr. George H. Perine, Secretary; F. S. Maynard, Treasurer.

Saratoga Springs, N. Y.

The First Society of Spiritualists of Saratoga Springs, N. Y. meets every Sunday morning and evening in Grand Army Hall.

W. B. MILLS, President. E. J. HULING, Secretary.

The Society of United Spiritualists.

The Society of United Spiritualists, Chicago, meets each Sunday at 2 P. M. at the Madison street Theatre. The exercises will consist of a lecture, tests, short addresses, and singing.

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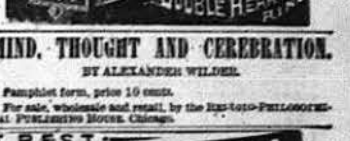

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For the Religio-Philosophical Journal.

Daybreak.

BY SARAH E. HOWE.

O dripping rains that fall! O heavy hearts that bleed!
God is behind it all and knows the sorest need.
O murky threat'ning cloud that dims the sun-ray brief!
O thunder voices loud, like a burst of sudden grief!
Is there no tender souled and sympathizing one,
To raise the veil of icy-doubt, let in the warming sun,
No hand to lift the burthen which makes the heart so sore,
And you have strove, and vainly strove, with phantoms at your door.
They cloud the dewy morning, obscure the noontide sun;
They desolate your fireside until the day is done.
No sacred thing in all your life but shares the cruel fate
For all Love's priceless jewels, they despoil and desecrate.

What means this ceaseless battle along the plains of Life?
What means this tireless tugging, this never ending strife?
Sometimes, when Sorrow's shadow falls for a moment back,
A fitful gleam from the "Great Beyond" reveals a shining track.
We see through heavy eyelids, that we bear no needless pain,
That rocky road and thorny paths lead to the truest gain;
That Nature dealing with our lives adopts the surest ways,
To open up "the possible" which in the being lays;
That richest, sweetest blessings are in this discipline of strife;
Thus the divine within us is molded into life.

Then let us take with patient soul the bitter in the cup,
And eat the bread of sorrow—'twill strengthen and build up.
Let us learn there are no losses in this cruel world of sin,
For all's conserved in mighty work, unfolding life within.

The Apalling Wickedness of Mankind.

To the Editor of the Religio-Philosophical Journal:

The truthfulness of the article in the JOURNAL of April 3, under the above heading receives further confirmation in a preacher's peccadilloes. It appears from the Chicago *Times* of April 4th, that Rev. William Hammond, pastor of the Free-Will Baptist church at Franklin Falls, N. Y., has got into a queer scrape. His story is an interesting one. He was formerly a Roman Catholic, and entered the priesthood. A few years ago he renounced that religion and became an evangelical clergyman. Last September he was installed in Franklin Falls, and his ministry had been quite successful. Among the members of his church was a widow of Dr. Harrison W. Rockway, and it was not long before it was noticed that the parson took more than an ordinary interest in her. No one was surprised when later on it was announced that they were engaged, and some three weeks ago they were married. Upon the marriage license the minister's age was given as fifty and hers at forty-five. Within a few days after the marriage Rev. Mr. Hammond went to his bride, and by some pretext, as she says, got her to sign her name to a blank page in a bank-book of the Franklin bank, where she had on deposit $2,000. On Wednesday, March 31, he presented the book at the bank, with the woman's order signed in proper form, and was given the $2,000 in checks on a Boston bank. Having secured this, his next step was to take possession of a $1,000 bond belonging to his wife, without her knowledge, together with a sum of money she had in her purse. He then went to a merchant in the village and told him that he and his wife were going to start for Europe at once, and that they were anxious to sell their household furniture. A price was agreed upon and the money was paid to the parson. That evening he went home and pretended to be highly offended with his bride, telling her that he should not pass the night in her company, but he should go to the hotel to sleep, and then took his departure. Thursday morning Mrs. Hammond went to her purse for some money, and finding it empty went to the bank to draw a portion of her deposit. There she had been told that it had all been drawn by her husband. Finding that something was evidently wrong, she at once consulted counsel. It was ascertained that he had taken the early morning train for Boston, and officers were notified to watch the bank upon which the checks had been drawn by the Franklin bank. The step was taken just in time, for, as the officer detailed for the work stepped up to the bank counter, a woman presented the checks to be cashed. The money was not paid; the woman was followed to the house of Mrs. Dr. Eddy, the well-known high priestess of the Christian scientists, the principal branch of the mind-cure organization in this town. Thursday afternoon Asst. Dist. Atty. Adams and Inspector Richardson drove to the West Chester park, where they left the carriage and walked to the vicinity of Mrs. Eddy's residence. After they had been there about ten minutes Rev. Mr. Hammond and a young lady came out of the house and were walking briskly down the avenue, when Inspector Richardson tapped him lightly on the shoulder and said he would like to speak to him. He was then invited to walk to West Chester park, where the inspector informed him that he was under arrest for robbing his wife.

"Why," said the Parson, "she made over all her property to me after our marriage." He said that he had for some time been trying to have his wife move from Franklin to either Philadelphia or Boston, where he intended to go into the drug business. He said that his wife was addicted to drink, and had seven barrels of rum in the cellar some time before he discovered it. He left Boston in company with Inspector Richardson on the seven o'clock train. When they arrived at Franklin Falls the parson tried to persuade the officers to allow him to see his wife, which they refused to do, as she gave orders not to let him come to the house, as she was afraid he would harm her. The reverend gentleman then requested to be allowed to get bail, which the officials refused. They told him that unless he gave up the stolen property he would be locked up. Rev. Mr. Hammond apparently did not like the idea of passing the night in a cell, for he told the officers that the money was in a safe belonging to Mr. Page, a deacon of his church. It was nearly midnight when the officers reached Mr. Page's residence, and on being told the object of their visit he opened the safe. In one of the pigeon-holes was found a sealed envelope, which contained the $1,000 bond and $2,000 in bills belonging to the parson's wife. The reverend gentleman was then allowed to remain at the deacon's house in charge of an officer. Mrs. Hammond, in speaking of her husband's doings, said that a few days after they were married she suspected something was wrong, as the parson was endeavoring to have her sell all her property. "He is my third husband," she said, "and when I married him I thought I was getting a prize, as he was an ordained minister. He is a good preacher, a good prayer-maker, and a good family man all through." At this point one of the officers remarked that Baptist ministers "were about as bad as policemen."

"Yes, I guess they are," replied Mrs. Hammond. "He wanted me to move to Philadelphia, but as that city was so far away I did not agree to that proposition. He then spoke about going to Boston, to which place I was willing to go."

Mrs. Hammond appeared to be very bitter against her husband, and the friends of both are now endeavoring to effect a reconciliation. The wife is worth about $20,000.

Had he been a Spiritualist he would not have committed such an awful crime. Spiritualists are the ones to redeem the world. H. D.

A. Benton writes: I appreciate the RELIGIO-PHILOSOPHICAL JOURNAL, for its high toned morality, its firmness in defense of the cause it advocates, its decided course in defence of true, honest mediums, and its just rebuke of fraud whenever found. May it continue to spread pure morality and a deep spirituality throughout the land.

J. S. Clark, in renewing his subscription, writes: I believe it to be the duty, as it should be the pleasure of every Spiritualist to take one or more of our spiritual papers.

Francis Howard, in renewing his subscription, writes: I can't get along without the JOURNAL.

New-Found Men in Greenland Invoking the Spirits.

To the Editor of the Religio-Philosophical Journal:

Spiritualism, or the communion of mortals with spirits, seems to be prevalent wherever a human being exists,—even if it is sometimes of a very crude nature. I glean these interesting particulars of new-found men in Greenland from the New York *Sun*. It appears that, a few weeks ago, an exhibition was opened in Copenhagen, showing the dress, hunting and fishing implements and other rude arts of a hitherto unknown people. It is composed of the collections of Capt. Holm, who, with his three white comrades, returned to Denmark late last fall after a sojourn of two years in East Greenland.

This coast is very difficult of access on account of the great ice fields that are usually packed against it. Graah succeeded fifty-six years ago in following it north, in spite of great hardships, from Cape Farewell to 65° 15′ north latitude. The German North Pole expedition, sixteen years ago, reached the coast still further north, and mapped the rugged shore line for over 600 miles north of latitude 70°. Nordenskjold three years ago touched the east coast at two points south of the seventieth parallel, but his visit was too brief to add many facts to our knowledge of the country. It remained for Holm to extend the explored coast regions from Graah's furthest north almost to the point where the German discoveries begin, and to spend one winter among people whose almost complete isolation from the world and their unique and primitive customs make them unusually interesting subjects of study.

A glance at the map of Greenland shows along Graah's route on the southeast coast a comparatively straight outline. The fact is that this coast is as deeply indented with bays and fiords as the western shores of the great island, but Graah did not have time to explore them. A survey of these deep indentations formed a part of Capt. Holm's labors, and the outlines of the east coast of Greenland can hereafter be laid down on the maps for a distance of more than 1,000 miles.

Capt. Holm discovered that the inhabited portion of East Greenland is divided by a long, desolate stretch of coast into two sections. This desert region marks the northern limit of Graah's journey, and it is almost impassable either by land or water. This accounts for the fact that the people who live north of it are almost completely cut off from the world. A few adventuresome travelers among them have made the dangerous boat journey to southern waters within the past five years. It takes them two to three years to reach the Danish settlements near Cape Farewell and to return home. Holm went north with a few of these travelers, only one of whom, however, would consent to accompany him, in August, past the uninhabitable space whose southern edge they had reached. The others preferred to wait until the following season before they essayed the last hazardous stage of their journey. The natives living south of this desert space annually send trading parties to the Danish settlements.

North of the barrier Holm found a far more pleasant country than the inhabited districts south of it. The southern natives have four settlements, and number, all told, about 250 souls, while the northern natives have two settlements, with about 450 inhabitants. Here Holm spent the winter of 1884-85, among natives who had never before seen a white man. Their stone huts were grouped along the shores of the great fiord Angmagsalik, into which, in summer, seven streams of water flow. These little rivers are rich in salmon, and the natives live on fish, white bears and walrus.

Walled in here by formidable glaciers and ice fields, utterly ignorant for centuries of the outer world, these poor creatures have nevertheless benefited by some of the resources of civilization. Holm was astonished to find that, although they had never seen a tree, their lance shafts were made of wood and their arrow heads of hoop iron. He learned that now and then some fragments of a shipwreck or an ironbound box or cask were cast upon their shores, and these boons, coming to them from they know not where, have greatly aided them in the struggle for existence.

Holm's West Greenland interpreter was of little service. Like Graah, these later explorers had great difficulty at first in communicating with the east coast natives. They differ from the west coast Esquimaux not only in speech but in physique. They are tall and rather slender, with long, oval, and often attractive features, presenting quite a contrast to the squat stature and round, expressionless faces of the typical Esquimaux. Holm says also that they are neater in their habits than the west coast natives, and that their skin garments are often ornamented with pretty embroideries. Their huts, weapons and household elements are strikingly similar to those of the west coast natives at the time when the Norwegian missionary Egede preached the Gospel in Greenland 150 years ago. The few West Greenlanders who accompanied Holm were at first in great fear of their pagan brethren, and believed that three men, who later proved to be among the best friends of the expedition, were plotting to murder the party.

One large hut on the Angmagsalik fiord contained fifty natives. Near this large household Holm's party spent the winter. They were hospitably received, and were the objects of great attention and curiosity. From all the hamlets up and down the fiord, and from Sermiligak still further north, the natives flocked to see the wonderful strangers. As soon as Holm could converse with them he found that their simplicity and sociability greatly assisted him in his ethnological labors. The mass of information he obtained about their language, their legends, their usages, and religious ideas will soon be published in detail.

Before the fall of 1884 had fairly begun, Holm, went thirty-one miles further north to Sermiligak, in 66° 8′ north latitude, which, as far as is known, is the most northern inhabited spot in East Greenland. The natives declare that they have never heard of people living north of Sermiligak. Here, on an eminence of 1,600 feet above the sea, Holm built a cairn in which he placed records of his explorations, and the statement that he had taken possession of the coast in the name of the King of Denmark and had named it "The Country of King Christian IX."

The explorer says that the natives divert themselves in summer by reunions in the open air, when they dance for hours to the accompaniment of drums and songs. In winter they have assemblies in their largest huts, and engage *in the ceremonies of invoking and propitiating the spirits.* Their European guests, upon invitation, took part in these singular solemnities.

Boston, Mass. B.

Lecture and Tests by Chas. H. Brown.

To the Editor of the Religio-Philosophical Journal:

Wednesday evening, the 24th, we attended a meeting in the Grand Opera House which was conducted by Mr. Chas. H. Brown. We had the pleasure of witnessing some of the clearest tests of spirit presence ever given in Hicksville. In the early evening we listened to a lecture by Mr. Brown; subject: "The Immortality of the Soul as Viewed from a Spiritualistic Standpoint." It was considered beautiful and logical by all present. While Mr. Brown was preparing for giving descriptions, which took some time, we listened with much pleasure to the remarks of F. W. Vunakin, who is a brilliant and very enthusiastic speaker. Mr. Brown then gave between twenty and thirty accurate descriptions, and the names also, in full which were all recognized by members of the audience. Mr. Brown's phase of mediumship is wonderful as all will testify who have witnessed the manifestations proclaimed by his gifts.

Hicksville, Ohio. DANIEL WENTWORTH.

Conscience the Divine Law Within.

To the Editor of the Religio-Philosophical Journal:

The Divine Law which tells of what is good, true and right, is written in the human heart. The conscience is a teacher. Let no one endeavor to excuse himself to the world, and still less to himself, or to the Omniscient, with the pretence that he knows not how to distinguish between right and wrong. If thou followest this holy voice within, that leads to good, thou wilt never willingly go astray, or knowingly do evil, and thou wilt ever enjoy internal self-contentment. Conscience is our earnest and just teacher, and only in following its limits and warnings canst thou find true happiness. Do not persuade thyself it is otherwise; seek not by subtle reasoning to find the means of satisfying thy forbidden wishes and vicious tendencies, without violating thy sense of right and decency. Thy reasonings are false. It is an evil deed that thou art tempted to commit, and behind it lurks secret remorse. The conscience admits of no compromise. Thou thinkest thou canst bargain with it; but, weak man, thou art only bargaining with thine own shame.

ZSCHOKKE.

For the Religio-Philosophical Journal.

A Heroine.

Although the public spiritual rostrum is all important from which to disseminate and familiarize the public mind with its claims and philosophy, still it is from private séances in our own homes and the homes of our friends at times that the most wonderful tests are sometimes received; but being of a private or domestic nature, they seldom get into print. Hence, fearing in the following statement no violation of domestic confidence, I venture the following:

With Miss Sarah Wilson of this place I had been acquainted many years preceding her death, of which consumption was the immediate cause. I visited her frequently before this took place, and was gratified to hear her express herself so joyously at the prospect before her, for she had found out a few years preceding that she was a writing, impressible and seeing medium.

On an afternoon two days preceding her demise, I called to see her, and found her prostrated, lying on a lounge. There was an estimable lady sitting by her side with whom I was also acquainted. She had brought Sarah some delicacies befitting her enfeebled condition. Shortly after my arrival the little company was enlarged by the entrance of Mr. R., Sarah's former pastor. Shaking her hand, in sympathetic language he expressed his regret at finding her so low, for it seems he had not seen her for many preceding months. This passed, he directed his attention to Mrs. P., with whom he was unacquainted. He began by inquiring to what church she belonged. The lady replied that she was a Spiritualist, and as such felt free to go to any gathering where she could enlarge her stock of knowledge.

Here the reverend gentleman closed his eyes, shook his head and said solemnly: "Alas! you are in a very dangerous way—neglecting the holy gatherings of the Redeemer!

"I think not," continued Mrs. P. smilingly, "and what is more, I can illy afford these piano fashionable dress parades."

"Dress parades"—quickly seizing the remark the Rev. Mr. R. said, "and yet you are ever ready with your ringlets and curls at a moment's notice to mingle among these diabolical necromancers or sorcerers—these Spiritualists—these children of Satan!"

I can assure you, Mr. Editor, I began to feel uneasy, inasmuch as I knew Mrs. P. to be a remarkably exemplary lady in all her domestic relations, and I could endure this clerical impertinence no longer, and impulsively remarked: "By what authority do you, Mr. R., presume to arraign, catechise and pass strictures upon the deportment of a lady of whom you know so little?"

Here Mr. R. eyed me with what he intended as a withering look, and drew slowly from his vest pocket a small Bible, solemnly remarking, tapping its cover, "This sacred volume; a book which I am afraid you too seldom read; the Holy Bible!"

"Too seldom read!" I repeated. "Mr. R., I think I can safely say I have read the Bible thrice through critically before you were born!"

He looked at me silently a moment, and then slowly replaced it in his vest. For fear he should think I was romancing, in further explanation I added: "I was used as a copy reader for the first Bible issued by the American Bible Society in 1816, the plates being then stereotyped by my father and uncle. We might differ," I remarked, "in our estimate of its teachings, but I hold it in great veneration." A lengthened and uneasy silent pause of some minutes ensued, and fearful I might be out of place in my then state of exasperation and might say something offensive, I took my hat and withdrew.

The next day I called again upon the dying girl, as it were, to apologize for my hasty remarks. She stopped me short by saying she was so glad I had come then, as it gave her so much relief, as she was entirely too much exhausted to debate, for Mr. R., with all his piety, was a perfect icicle as a man!

I asked her what took place after my departure. "Well, he made no remarks on what had passed, but referring to myself, he said: 'Sarah, you was once one of my hopeful communicants, and one of my Sunday school teachers, but I have missed you for a long time.'

"'Just so,' I replied; 'that was when I was a young girl, and so I remained until I became ashamed and outgrew your church bigotries and barbarous teachings. When I reflect on my bigoted behavior, I must have rendered myself perfectly disgusting to all my immediate friends! Such was my state of gloom that I dare not pluck a flower or water a plant on Sunday on no worldly consideration for fear of hell! All was black, black, sullen, cheerless orthodox.'

"'And what has induced you to change your pious belief, your only hope of salvation, to jeopardize your soul?'

"'Simple Spiritualism, undeniable facts!'

"'Alas, alas, a false beacon, carnal presumptuous reasoning. Sarah, Sarah, child, may I pray for you?'

"'You may if you please,' I replied, 'but I tell you at once your prayers will do me no good, for I have nothing to ask for and nothing to fear, as I know my prospective condition. No picturings of an imaginary hell can frighten me now. To-morrow or next day I shall not be here. Sarah Wilson will join the circle of her relations—her father, uncles and other relatives who have already preceded her.'

"The dominie then elevated his extended arms in holy horror! shook his head, took his hat and silently left the room."

Brooklyn, E. D. D. BRUCE.

The 38th Anniversary at Auburn, N. Y.

The home of Mrs. Daniel Goodwin, 1 Barber St., was the scene of a merry meeting last evening, about fifty people having assembled to commemorate the 38th birthday of Modern Spiritualism by a celebration. Among those present were I. S. Jones of Binghamton; Mrs. Buckhout of Kelloggsville; Mrs. Jayne of Homer and Mr. Teed of Moravia, all leading lights in Spiritualism. The balance of the company were residents of the city, J. H. Harter and wife, W. A. Kirby, Mr. Burt and others were prominent. There was a splendid supper at the usual tea time, which was enjoyed by all, after which sociability and exchanges of experience followed until nine o'clock, when the gathering was called to order to listen to an address by Rev. J. H. Harter.

Mr. Harter referred to the fact that for eight years he had gathered with the others of the faith at Mrs. Goodwin's to celebrate the anniversary of Spiritualism, which had its humble birth in the Fox family at Hydesville, N. Y., thirty-eight years ago. Truth, honesty, temperance, spiritual communion and all that pertains to the development and happiness of humanity were stated to be the objects of the people gathered there and to which the altar erected in that house was dedicated. He said Spiritualism was the greatest revelation ever made to man and referred feelingly to the late apostle of Spiritualism, Daniel Goodwin, who was thirty years a believer in human immortality and eternal progression. By positive demonstrations he knew that communications between people in earth life and those in spirit life could be had under proper conditions. Mr. Harter closed with the exultant phrase, "We are proud to be known as Spiritualists."

This was followed by a song by the whole company, "Shall we gather at the river?" Miss Libbie Priddie then delivered an address while under control, and the company sang: "When the mists have cleared away."

Miss Hattie Allen delivered a remarkable address, referring to the humble birth of Spiritualism, and tracing the rapid growth of the faith. She said that if mediums were given the protection and support which ministers of other churches received, Spiritualism would force its truths into belief by sheer natural force.

Mrs. Walters spoke under control, and Mrs. Harter closed the literary and musical part of the entertainment by singing, "O 'tis sweet to be remembered," and the company broke up at 11 o'clock.—*Auburn Dispatch.*

Twenty Difficult Things Buddha Said.

There are twenty difficult things in the world: Being poor, to be charitable; being rich and great, to be religious; to escape destiny; to get sight or understanding of the Scriptures; to be born when Buddha was in the world; to repress lust and famish desire; to see an agreeable object and not seek to obtain it; to be strong without being rash (or, having power, not to be proud); to bear insult without anger; to move in the world without setting the heart on it; to investigate a matter to the very bottom; not to contemn the ignorant; thoroughly to extirpate self-esteem; to be good, and at the same time learned and clever (or sagacious); to see the hidden principles in the profession of religion; to attain one's end without exultation; to show, in the right way, the doctrine of expediency to save men by converting them; to be the same in heart and life; to avoid controversy.

Spirit Pictures.

To the Editor of the Religio-Philosophical Journal:

A few weeks since I wrote you concerning some phenomenal pictures in possession of Judge C. of this city. Two or three days before finishing my letter I called on the Judge one evening for the purpose of ascertaining if I had exactly understood some portions of the occurrences he had related to me, and I found present two gentlemen who were examining the pictures, one of whom was Mr. S. R. of Canon City. This gentleman remarked to the Judge that he had a relative living in Pennsylvania who was quite eminent as an artist, and would like very much to submit a couple of the pictures to his inspection and would deem it a great favor if Judge C. would allow him to send two or three of the pictures to him in a registered package by post, promising to return them in due time. Permission was given; the pictures were sent on, and Mr. R. merely told his friend that there was a peculiar history in connection with them, and asked his criticism. In course of a few weeks the pictures were returned accompanied by the following letter:

DEAR SAM.—The registered package of pictures arrived yesterday in an uninjured condition, and I hasten to return them after a critical look, hoping they may reach the hands of their obliging owner again without accident. Give him thanks for the pleasure I have had in seeing them. The facts remarkable in their history, I shall expect to find to be that they were produced by spiritual agency. I [illegible] become a Spiritualist myself, to the farthest and most absolute sense of belief and conviction, and having made several unsuccessful attempts to obtain spirit photographs, I am very much pleased at the opportunity you have afforded me to see something similar to that I have vainly sought myself. I judge these pictures to have been executed directly by spirit hands, or by a medium under spirit control, who in his common normal condition perhaps was no artist, and was incapable of producing anything pictorially. The painting in oil on the board, marked "head of Van Dyke," was done at a single sitting, and whether by mortal or spirit, is a work that had to be prompted by artistic knowledge and executed by a hand most skillfully controlled; in a word, it is the work of an artist, and, if no copy, no one but an artist could have executed it. The pictures on the paper are by a process unknown to me; but the two heads rubbed in as they seem to be in some moveable color, and destitute, too, of all drawing in the eyes, have nevertheless a character that indicates the origin almost certainly to have been from living sitters, or, in copies of portraits from life, whether of mortal or spirit men; the latter most probably. That is how they impress me. I shall wait now with patience for your written sequel.

Affectionately, D——.

Ere this the writer of the above has seen the account as given in the JOURNAL. R. A. R.

Denver, Col., March 26, 1886.

The Phantom Ship.

To the Editor of the Religio-Philosophical Journal:

The Phantom Ship, has it an existence, or is it simply a figment of the imagination? The Minneapolis *Tribune* says:

"Where is that schooner? is the question that every one has been worrying themselves over in the East since the day of the Oregon disaster; and it has remained so long unanswered,—without indeed any shadow of a clew appearing which might lead us to an answer,—that it is rapidly giving place to the more speculative enquiry 'was there any schooner at all?'

"The whole affair has been horribly mysterious from the very moment of the accident. Five men were on watch on the Oregon's decks (two regular watches, an extra watch amidships, and two officers on the bridge) when the accident occurred. The night was clear, though not moonlight. Yet until a moment before the shock came there was not a suspicion of danger. No red or green light was seen at all save that for one moment the first officer testifies to having seen a single white light flash out for a moment as if some one on the deck of the approaching schooner had snatched up a binnacle-light and shown it for one flash. Nor was anything seen, or heard, of any boat until the actual moment of the collision. Then for one short second, the first officer testifies to having seen the spars of a three-masted-schooner against the clear sky. The shock was so slight that a passenger who felt it supposed that the Oregon was running alongside her pier. At the moment of such an accident occurring one would have supposed that the natural impulse of every man within reach would have been to rush to the point of collision and see what had happened, and what the colliding body was. But no one of the five men on deck seems to have done this. When any one did look over the side, the sea was clear. The schooner had vanished as suddenly as she appeared; and there was nothing but the one brief glimpse of mast-heads against the sky and the gaping hole in the Oregon's side to tell that anything unusual had occurred.

"Sailors are probably the most superstitious set of men on the earth or the ocean; and in the horrid mystery which surrounds the wreck of the Oregon, there is plenty for superstition to feed on. There is not a hand in all the forecastles on the seas but has heard of the Phantom Ship. Can it be that it was this awful ocean-wraith that—assuming solid form and weight for once—has wrecked the great Cunarder? Unless some one of the several three-masted schooners which were going out at that time shall shortly 'come home missing,' this explanation is likely to be widely received by the oracles before the mast, and doubtless there will not be wanting veracious members of the crew of the wrecked steamer who will have strange stories of omens—of cats that would not come on board at Liverpool and Mother Cary's chickens that dropped dead on the decks of the doomed vessel at sea—to retail to forecastle audiences which will prove beyond a doubt that the boat never came to her end by human accident."

But really is it not exceedingly strange that some reliable information can not be obtained with reference to the cause of the Oregon disaster? A. R.

"Jesus not God."

In the JOURNAL of March 20th, I noticed under the above heading a sermon by the Rev. Chas. Ellis, which very much interested me, as I have been thinking for several years that the time would come when the preachers would see the folly of trying to make others believe what they themselves do not believe. We can not blame the early Christians so much for making Jesus God, for he certainly comes nearer my ideal of a God than the Jewish God; but it looks rather absurd in this age of knowledge, for highly educated men to still insist that Jesus was the veritable God, and then claim his death and resurrection as positive proof that all men will live again. I fail to see where the proof comes in if he was God.

We think the time has come when our ministers can safely desist from teaching the infallibility of the bible, for they can certainly make no one believe it unless it is some one who has never read it, for surely no one with a reasonable degree of intelligence can carefully read the bible and honestly say he believes it to be infallible, but it will probably be some time before very many of them will dare assail the stronghold of established belief, and the prejudice of popular theology. The majority of the flock must reach this elevated position before the shepherd will venture, for the flock now leads the shepherd, instead of the shepherd the flock; for where the flock stays, the shepherd knows there is a pasture green. The orthodox preachers are noted for being in the rear. It was generally understood that there was where you would find the army-chaplain; also in all moral reforms.

We can not forget how they hung back in the abolition cause, but now they tell us Christianity freed four millions of slaves. Well, perhaps it was Christianity, but the preachers certainly never did anything to help the cause. Even if some of them felt slavery to be wrong, they had not the moral courage to stand up in the pulpit and say so, until those persecuted and hated heretics made it popular. Previous to that, slavery was a divine institution. How I like those noble, generous minded, radical men. Where would the world have been to-day but for the radical men who have lived? All reforms made have ever been brought about by radical men. Although the conservatives have tried hard to hold them back, saying "the road our fathers traveled is good enough for us," and when a radical pointed out some deep rut, they said: "O yes, but there's no way to better it"—not stopping to think it was getting deeper and deeper, and if something was not soon done the road would become impassable. But the radical said: "There can and must be something done, even sacrificing one's own personal comfort perhaps, for the good of future posterity." I am a free thinker, and I am glad to live in an age when man has not only the right of free thought, but is allowed to express it. Just as long as man was denied this, and the priests did the thinking, the world lived in ignorance and misery, but mark you, when man was allowed free thought, what a change; even our spirit friends once more commenced to communicate with us. No wonder they kept silent so many long years when it was certain death to any one who dared to let it be known he had received a communication from the Spirit-world. Pretty good scheme, gotten up by the priests to force the common people to purchase their spiritual knowledge from them. It puts me in mind of our banking monopolists who say to Uncle Sam "It is not safe to issue money to the people direct, but the better way is to let us issue what will answer their purpose, and what you need for public use, we will lend you at a low rate of interest, and charge the people interest enough to make it balance." This may suit some, but as for me I prefer to have mine direct from headquarters, money as well as spiritual knowledge. I think we have been paying too high a rate of interest for the amount of knowledge we have received from the priests. It consists of a good deal of doctrine and but little spiritual knowledge. B. F. HOYT.

Greenwich, Kan.

Notes and Extracts on Miscellaneous Subjects.

An International Bakers' Congress and Baking Exhibition is to be held in Amsterdam.

Indiana has at least one centenarian, James Hubbard of Washington township, who was 101 years old last Saturday.

Mrs. Langtry has introduced a new dodge into the commemoration of a fiftieth performance by distributing her photograph.

The explored coal beds of Ireland, according to the latest bluebook, contain about 200,000,000 tons of workable coal, chiefly anthracite.

A farmer of Scotia, Neb., found particles of gold from the size of a pin head to a pea seventy feet below the surface while digging a well.

In January, 1885, his big scholars gave a Wilson county school teacher a ducking. He has just received $3,000 damages. This was in Kansas.

Sylvester Haws, who makes as good boots as any other shoemaker in Cazenovia, if not better, is eighty years old. He was the tax collector last year.

Wolves attacked and treed Edward Burk within two miles of Manistique, Mich. They watched him for hours, and then gave him a chance to escape.

Miss Geneva Armstrong, one of the teachers of music in Elmira College, has invented and patented a device for feeding and watering cattle while they are journeying in cattle cars.

David Tyson, a Clay county Georgian, wishing to move and having no means but a two-ox wagon and one steer, yoked himself alongside of the steer and did his part in pulling a load of 1,000 pounds over seventeen miles of country road.

The Rev. Joseph A. Stephan, director of the Catholic Board of Indian Missions, has sent to Mr. G. W. Childs. A. M., an Indian war club used by Chief Kill Eagle at the Custer massacre. It is of hard wood, covered with buckskin, weighted at the top with a heavy egg-shaped stone.

John White, the well-known boat builder of Cowes, England, has designed a fishing vessel on life boat principles, which, he claims, will not sink if overwhelmed by the sea and filled with water. Already two such vessels of thirty tons have been sent to the coast of Ireland.

The Salvation Army has reason to be encouraged at its success in Kalamazoo. Sixty-eight sinners have professed to be converted since it sounded its first war cry there, and of these all but three are keeping the faith, while twenty have enlisted as earnest and vociferous soldiers.

Five years ago the two daughters of Paul Goeser of Sheboygan county, Wis., married and moved to Milwaukee. On Wednesday Mr. Goeser asked the Milwaukee police to help him find his girls. He said that he had quite forgotten the names of their husbands, and he had been looking in vain for them for two weeks.

Certain wine dealers of San Francisco, in order to bring about wine instead of whiskey drinking, have opened an establishment where good native wine is sold for five cents a glass. The trade is growing, and it it said that men who have hitherto drunk strong drinks are patronizing the wine shop, to the advantage of both buyer and seller.

Ten-year-old Harry Weil of Allentown, Pa., wrote to President Cleveland, calling his attention to the fact that his and the President's birthdays fell on the same day. Harry, by return mail, received the following, written by Mr. Cleveland himself: "Executive Mansion, Washington, D. C., March 18, 1886, Grover Cleveland to Harry Weil."

A cattle dealer in Pomerania was trying to teach a calf to drink by letting it suck his fingers. In the operation the calf sucked off a ring from the hand of the dealer, who didn't then notice the loss. He sold the animal, and a week after read in the *Butchers' Gazette* that in the stomach of a calf slaughtered in Berlin his ring, minutely described, had been found.

Persons who have a superstitious dread of Friday will not be pleased to learn that this is a thoroughly Friday year. It came in on a Friday, will go out on a Friday, and will have fifty-three Fridays. There are four months in the year that have five Fridays each; changes in the moon occur five times on a Friday, and the longest and shortest day of the year each falls on a Friday.

John Blair, who murdered his wife and family in Kansas, and was lynched for it, was the son of the Rev. W. Downey Blair of Smyrna, Ky. On Sunday, while he was preaching a boy walked into the church and handed him a letter. Mr. Blair stopped, broke the seal, read a few words, and then, with a groan, threw up his hands and fell to the floor. The letter had brought him the first news of his son's crime and death.

There is trouble in Macon, Mo. The Rev. Mr. James, a Baptist revivalist, in a recent sermon attacked Catholics, Jews, and Episcopalians with more zeal than discretion. In reply, Father Cahill, the Catholic pastor of Macon, accused the Baptist brother of wholesale lying, and called him a lunatic, fanatic, and mountebank. As each minister has his circle of faithful followers, the outcome is awaited with interest.

Christian Glauser of Reading, Pa., is one of the few dealers, if not the only dealer, in dogs' meat in this country. He keeps it on hand to sell to persons who think it may be good for their health, and also tries out the fat and sells it as a cure for colds, rheumatism, and troubles of the chest. He says the meat of a fat dog has a rich, delicate flavor that everybody relishes who tastes it, and there is no finer-looking meat than dressed dog.

The small waiting room at Prof. Pasteur's laboratory in the Rue d'Ulm presents a curious spectacle during the hours of inoculation. There are present Parisians, Provincials, Russians, Austrians, Roumanians, Italians, and Spaniards. Some are elegantly dressed, others are in rags. In several cases the patients have brought their own doctors with them. The variety of languages spoken make the little room a veritable Babel.

Dr. A. Tucker Wise, an English authority on pulmonary diseases, says that the effects on the Anglo-Saxon race of living in a cold climate may be seen in Canada and some of the Northern States of the American Union, where the race is physically superior and more vigorous than that of the parent stock. This is contrary to the belief of most English tourists, who insist that the race deteriorates physically in the cold er parts of America.

The *Medical Times* says that a good way to remove irritating particles from the eye is to take a horse hair and double it, leaving a loop. If the object can be seen, lay the loop over it, close the eye, and the mote will come out as the hair is withdrawn. If the irritating object cannot be seen, raise the lid of the eye as high as possible and place the loop as far as you can, close the eye and roll the ball around a few times, draw out the hair, and the substance which caused the pain will be sure to come with it.

It has been decided in the District of Columbia that barber shops shall not keep open on Sundays, and on Tuesday night, at a meeting of the barbers of the District, it was decided to enlighten the public after this fashion: "Whereas the public is desirous to know why the barber shops are closed on Sunday, therefore resolved, first, that the shops are closed because the Divine law says, 'Six days shalt thou labor, and on the seventh rest.' Second, that the Church, the common law, and the best elements of the District desire it. Third, that all our customers can get shaved on Saturday between the hours of 7 in the morning and 12 at night, if they wish to do so."

In the portfolio of Mr. Longfellow soon after his death were found the following lines, which were written by him in July, 1879, and which were not made public until recently:

In the long, sleepless watches of the night,
A gentle face—the face of one long dead—
Looks at me from the wall, where round its head
The night-lamp casts a halo of pale light.
Here in this room she died, and soul more white
Never through martyrdom of fire was led
To its repose; nor can in books be read
The legend of a life more benedight.
There is a mountain in the distant West
That, sun-defying, in its deep ravines
Displays a cross of snow upon its side.
Such is the cross I wear upon my breast
These eighteen years, through all the changing scenes
And seasons, changeless since the day she died.

Look Out!

To the Editor of the Religio-Philosophical Journal:

If the following, which appeared in a late number in a paper published in this city, be true, Spiritualists should be as mindful of their physical as their spiritual welfare:

"It is reported that one of the medical gentlemen of a German hospital says at least one-third of all the deaths occurring from so-called muscular rheumatism are really due to trichina. That statement is given as the result of his own experience. May it not be true elsewhere? It is impossible to account on physiological principles for rheumatic pains other than by supposing them to result from previous drugging of the system or the presence of entozoa. The afflicting animal is not necessarily of the kind known as trichina spiralis, or one of the three popularly described as worms. In this climate, with rare exceptions which need not here be noted, and the perhaps numerous instances where entozoa are in the system at birth, the pests are taken into the body in food or drink. Their alimentive introduction in either the active or the embryonic stage may be avoided by a thorough cooking of the food and drink, and in no other way. The eating of raw meat, or that which is partially raw, is much more general on the Continent of Europe than in this country and would be less common here if the people properly understood the danger of it. No animal food should be eaten that has not completely been permeated by a heat equal to that at which water boils under ordinary pressures of the atmosphere, and the same precaution should be taken in the case of drinks. And this would act as a preventive not only against the ravages of entozoa in the human system, but also as a shield against the cholera and other diseases which affect the alimentary canal. Especially should this be borne in mind the coming summer if, as medical men think, we are to have a cholera visitation in the United States. One scarcely need add, except as a means of fastening the above remarks in the memory, the old saying that "An ounce of prevention is worth a pound of cure."

Those who use a vegetable diet exclusively, need not fear such dire results. The world needs to be more fully enlightened on matters of a physical nature. It is equally as important to have a knowledge of one's self as to study the nature of things celestial.

Chicago, Ill. C. D.

Faith and Dollars.

To the Editor of the Religio-Philosophical Journal:

It is stated that the Tabernacle in Madison avenue, New York City, where Newman succeeded Hepworth and congregational rows marked the failure of the Newman enterprise, is being turned into the largest faith-cure temple in the world. The edifice was built about fifteen years ago and is an architecturally curious structure of iron with the interior arranged in amphitheatre style—rising pews half circling the platform. The Rev. Albert B. Simpson is a radical advocate and operator of miraculous cures by faith. He came to New York three years ago, hired a hall in the Grand Opera House Building, and instituted religious services. The features of his worship was the anointing of diseased persons at the altar—literally, the touching of their foreheads with his forefinger dipped in pure olive oil—accompanied by a fervent prayer for the cure of the ailment. Hundreds of patients have believed themselves helped or healed by this treatment. Simpson's congregation grew too big for the hall, and he took possession of the church which the late Salmi Morse had altered into a theatre for his attempt to produce the "Passion Play." There he exhorted and anointed before crowds, and his fame had become great among believers in his power to work miracles. He has paid $2,000 cash down on the Madison avenue property, declaring that the money came to him from some stranger in answer to prayer; and he expects to make the rest of the payments aggregating $626,000, through the same providential agency. Of this sum $24,000 must be forthcoming by the end of May. Mr. Simpson has the appearance of a zealous radical, with perfect faith in his doctrines. He says that all his prayerful force will be directed to the miraculous raising of the money for the May payment; and after that time the Tabernacle will be made such a medicineless hospital as the world has never dreamed of.

New York City.

Is It Not Singular

that consumptives should be the least apprehensive of their own condition, while all their friends are urging and beseeching them to be more careful about exposure and overdoing. It may well be considered one of the most alarming symptoms of the disease, where the patient is reckless and will not believe that he is in danger. Reader, if you are in this condition, do not neglect the only means of recovery. Avoid exposure and fatigue, be regular in your habits, and use faithfully of Dr. Pierce's "Golden Medical Discovery." It has saved thousands who were steadily failing.

A labor-saving Yankee of Chaplinville, Conn., has rigged a crank attachment to a wheel of his wagon connecting it with a churn that he places in the wagon; and when the cream is all ready he dumps it into the churn, hitches up his horse and takes a ride, returning home in due time with a nice mess of butter that has indeed "come" very easily.

In 1850

"Brown's Bronchial Troches" were introduced, and from that time their success as a cure for Colds, Coughs, Hoarseness, Asthma, and Bronchitis has been unparalleled. Sold only in boxes. 25 cts.

Captain Stewart of the Yale base-ball nine, thinks that class games are preferable to a consolidated nine, as there is no incentive to keep up a successful consolidated team.

Beautiful Women

are made pallid and unattractive by functional irregularities which Dr. Pierce's "Favorite Prescription" will infallibly cure. Thousands of testimonials. By druggists.

When, three years ago, two lakes in Lynne, Conn., were stocked with black bass, they swarmed with perch and pickerel. The bass have been protected by law and have increased largely, but the perch and pickerel have entirely disappeared.

The soft glow of the tea rose is acquired by the ladies who use Pozzoni's Powder. For sale by all druggists and fancy goods dealers.

Judge Belford, "the Red-headed Rooster of the Rockies," proposes to lecture on "Labor Problems," under the auspices of the Knights of Labor.

Don't hawk, hawk, blow, spit, and disgust everybody with your offensive breath, but use Dr. Sage's Catarrh Remedy and end it.

The Cumberland Presbyterian Church at Lebanon, Ohio, has a bell which was made in Malaga, Spain, in 1632 and brought to this country in 1838.

The sale of N. K. Brown's Ess. Jamaica Ginger far exceeds that of all others put together.

Young Mackenzie of Waverly, Indiana, was firing at a mark with a rifle on Tuesday. He did not know that his mother had entered a cow shed against which he was firing, and when he went up to see how well he had shot he found her lying dead with a bullet hole through her head.

Last fall Frank Rotiger, a well-to-do farmer of Otoe county, Nebraska, sent his photograph, with details as to age, color of hair, and amount of wealth to several young women in the old country. The result was that Miss Anna Mexner reached Nebraska City a few days ago, and within two hours was married to Mr. Rotiger.

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IS now giving attention to the treatment of chronic diseases, aided by psychometric diagnosis and the use of new remedies discovered by himself. His residence is in the more elevated, healthy and picturesque location in Boston, and he can receive a few invalids in his family for medical care.

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Turkish, Russian, Electric, Sulphur, Mercurial, Roman, and other Medicated Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Salle, Chicago.

These baths are a great luxury and most potent curative agent. Nearly all forms of Disease Rapidly Disappear Under Their Influence when properly administered. All who try them are delighted with the effect. Thousands of our best citizens can testify to their great curative properties. Try them at once and judge for yourself.

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She is clairaudient and clairvoyant. Reads the interior condition of the patient, whether present or at a distance and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, $2.00 and two stamps, will receive prompt attention.

THE AMERICAN LUNG HEALER

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By reason of its central position and close relation to all principal lines East and West, at initial and terminal points constitutes the most important mid-continental link in that system of through transportation which invites and facilitates travel and traffic between cities of the Atlantic and Pacific Coasts. It is also the favorite and best route to and from points East, Northeast and Southeast, and corresponding points West, Northwest and Southwest.

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Is the direct and favorite line between Chicago and Minneapolis and St. Paul, where connections are made in Union Depots for all points in the Territories and British Provinces. Over this route Fast Express Trains are run to the watering places, summer resorts, picturesque localities, and hunting and fishing grounds of Iowa and Minnesota. It is also the most desirable route to the rich wheat fields and pastoral lands of interior Dakota.

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R. R. CABLE, Pres't & Gen'l M'g'r. E. ST. JOHN, Gen'l T'k't & Pass. Ag't.
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THE 13 Useless Doctors!

In vain, physicians came, with subtle skill,
And tried, in turn, prescription, lotion, pill;
With saddened looks they viewed her furry tongue,
In solemn silence stethoscoped each lung;
From moulting head to gout distorted toe,
They searched, then said, "Poor woman, 'tis no go"!

A WOMAN'S GRATITUDE. Mrs. F. OATS, of *Shumway, Ill.*, writes: "When I had used Dr. Pierce's 'Favorite Prescription' one week, I could walk all over the door-yard, and I could get into a wagon and ride two miles to see my neighbors. I had not been able to walk out in the door-yard for six months. After using the 'Favorite Prescription' two weeks, I rode in a wagon ten miles; my neighbors were all surprised to see me up and going about and helping to do my housework, **after doctoring with thirteen of the best physicians we could get**—and the last one told my husband that I would never be able to do my housework any more. I am thankful to my God that I wrote to you, for I had suffered from 'Female Weakness' until I had almost given up in despair."

TERRIBLE PAIN. Mrs. F. E. WILCOX, *Friendship, N. Y.*, writes: "For five or six years I had been badly troubled with female weakness and terrible pains across the small of my back and pit of the stomach. Three bottles of Dr. Pierce's 'Favorite Prescription' acted like a charm, and cured me completely, to my great joy."

MARVELOUS BENEFITS. Rev. SIDNEY C. DAVIS, *Galien, Michigan*, writes: "I wish, in this letter, to express my gratitude for Mrs. Davis and myself for the great good which has been accomplished in her case by the use of your proprietary medicines. When she began to take them, in January last, she could not endure the least jar, could walk but a very few steps at a time, and could stay up only about thirty minutes at a time. Now she not only sits up almost the entire day, but can walk around, call on her neighbors, two and three blocks away, and not feel any injurious effects at all. When we consider that she had kept her

BED-FAST FOR MONTHS. bed the greater part of the time for fourteen months, and would lose repeatedly the advance she had made, her progress now seems marvelous. We had almost lost confidence in medical practitioners, and advertised remedies, but have found in your Dr. Pierce's 'Favorite Prescription' and 'Pellets' the properties needed, and which we believe will bring about a complete and final recovery."

TREATING THE WRONG DISEASE.

Many times women call upon their family physicians, one with dyspepsia, another with palpitation, another with backache, or nervousness, another with pain here and there, and in this way they all present alike to themselves and their easy-going and indifferent doctor, separate and distinct diseases, for which he prescribes his pills and potions, assuming them to be such, when, in reality, they are all symptoms caused by some uterine disorder. While the physician is ignorant of the cause of suffering, he encourages his practice until large bills are made, when the suffering patient is no better, but probably worse for the delay, treatment, and other complications made. A proper medicine directed to the cause would perhaps have entirely removed the disease, thereby instituting comfort instead of prolonged misery.

DOCTORS FAIL. **"Female Weakness" Cured.**—Mrs. SARAH A. LOVELY, *Greenfield, Adair Co., Iowa*, writes: R. V. PIERCE, M. D. *Dear Sir*—"Having been ill a number of years, and having tried in vain almost every advertised remedy, as well as having paid nearly a hundred dollars to our local physicians without benefit, I was finally induced to consult you. You advised me to send for your medicines. I accordingly sent for your 'Medical Adviser,' six bottles of your 'Golden Medical Discovery,' six of your 'Favorite Prescription,' and six vials of your 'Pleasant Purgative Pellets.' When I first began using these I could not stand on my feet. In ninety days I could walk a mile, and do light housework; while in six months I was completely cured, and my health has remained perfect ever since. I recommend you and your medicines wherever I go, and loan your 'Adviser' to my friends. Two of our most prominent physicians who have read your great work 'The People's Common Sense Medical Adviser,' pronounce it the best family doctor book they have ever seen."

"DO LIKEWISE." Mrs. E. F. MORGAN, of *Newcastle, Lincoln Co., Maine*, says: "Five years ago I was a dreadful sufferer from uterine troubles. Having exhausted the skill of three physicians, I was completely discouraged, and so weak I could with difficulty cross the room alone. I began taking Dr. Pierce's 'Favorite Prescription' and using the local treatment recommended in his 'Common Sense Medical Adviser.' I commenced to improve at once. In three months *I was perfectly cured*, and have had no trouble since. I wrote a letter to my family paper, briefly mentioning how my health had been restored, and offering to send the full particulars to any one writing me for them, *and inclosing a stamped envelope for reply.* I have received over four hundred letters. In reply, I have described my case and the treatment used, and have earnestly advised them to 'do likewise.' From a great many I have received second letters of thanks, stating that they had commenced the use of 'Favorite Prescription,' had sent the $1.50 required for the 'Medical Adviser,' and had applied the local treatment so fully and plainly laid down therein, and were much better already."

OVER-WORKED WOMEN.

For "worn-out," "run-down," debilitated school teachers, milliners, dress-makers, general housekeepers, and over-worked women generally, Dr. Pierce's Favorite Prescription is the best of all restorative tonics.

NOT A "CURE-ALL." Dr. Pierce's Favorite Prescription is not a "Cure-all," but admirably fulfills a singleness of purpose, being a most potent Specific for all those Chronic Weaknesses and Diseases peculiar to women. It is a powerful, general as well as uterine, tonic and nervine, and imparts vigor and strength to the whole system. It promptly cures nausea and weakness of stomach, indigestion, bloating, eructations of gas, nervous prostration, debility and sleeplessness, in either sex. "Favorite Prescription" is sold by druggists under **our positive guarantee.** For conditions, see wrapper around bottle. **Price Reduced to $1.00 per Bottle, or Six Bottles for $5.00.**

EVERY INVALID LADY should send for "The People's Common Sense Medical Adviser," in which over fifty pages are devoted to the consideration of diseases peculiar to women. Illustrated with numerous wood-cuts and colored plates. It will be sent, post-paid, to any address for **$1.50.** A large pamphlet, treatise on Diseases of Women, profusely illustrated with colored plates and numerous wood-cuts, will be sent for ten cents in postage stamps. Address,

WORLD'S DISPENSARY MEDICAL ASSOCIATION, No. 663 Main Street, BUFFALO, N. Y.

LIVER, BLOOD AND LUNG DISEASES.

LIVER DISEASE. G. W. LOTZ, *Trudhomme, La.*, writes: "For four years I suffered from liver complaint and attacks of bilious fever; loss of appetite, nausea, constipation, sometimes diarrhea, pain in the back of the head, right side and under the shoulder-blades, fullness after eating, general debility, restless nights, tongue coated, etc. After taking four bottles of 'Dr. Pierce's Golden Medical Discovery' and 'Pellets,' I find I am as well as I ever was.

A BAD CASE. SAMANTHA GAINES, *Lockport, N. Y.*, writes: "For six or eight years previous to 1880, I had been troubled with a severe pain in the small of my back, also across my shoulder-blades, with considerable bloating of the stomach from wind; was so nervous at times I could hardly sleep; also troubled with dizziness and hard breathing spells. I was induced by my step-daughter, Mrs. Warner, of Olean, N. Y., to try the 'Golden Medical Discovery.' The effects were marvelous. After taking three bottles I was entirely cured."

GENERAL DEBILITY. S. L. FISHER, *Sidney Plains, N. Y.*, writes: "Dr. R. V. PIERCE, Buffalo, N. Y. *Dear Sir*—My wife suffered for several years from general debility. She had become a confirmed invalid. The physicians who attended her failed to help her, and it seemed as if she must die. On reading one of your Memorandum Books, it occurred to me that your 'Golden Medical Discovery' might help her. I procured a bottle, and, after its use, a change for the better was noticeable, and after using five bottles, she was a well woman. I have recommended it to several, and in every case, it has produced good results. I can never feel too grateful to you for the saving of my wife's life."

GIVEN UP TO DIE. **Liver Disease.**—MERRIT STREET, Esq., Druggist, of *Bluff Springs, Ala.*, writes: "Miss ELIZA GLENN, of this place, had been sick for more than a year with a severe affection of the liver, but when she was at the lowest, she bought three bottles of 'Golden Medical Discovery' from me, and although before using the medicine she was given up to die by all the attending physicians, her father assures me that she has now fully recovered."

MALARIAL FEVER. Mrs. CAROLINE SIMMONDS, *Medina, N. Y.*, writes: "I have been troubled with symptoms of malaria with fever, for three years, but after using three bottles of your 'Golden Medical Discovery' and 'Pleasant Purgative Pellets,' I am happy to say that I am entirely cured, and to-day I am perfectly well and able to do my own work."

DYSPEPSIA CURED. **Dyspepsia.**—LUCY A. WOOD, *Taylor's Store, Va.*, writes: "After many years of great suffering from the evils of dyspepsia, I was induced to try your 'Golden Medical Discovery,' and I cannot express the gratitude I feel for the great good it has done me. I do not suffer any pain from eating, and I enjoy life as well as anybody can wish."

DIARRHEA AND COUGH. Mrs. CURTIS BOGUE, *West Enosburg, Vt.*, writes: "Two bottles of your 'Golden Medical Discovery' cured my cough and chronic diarrhea. It has worked like a charm in my case. It is truly wonderful. I walked over a mile last week to recommend your medicines."

"THE BLOOD IS THE LIFE."

Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, vital strength, and soundness of constitution will be established.

Golden Medical Discovery cures all humors, from the common pimple, blotch, or eruption, to the worst Scrofula, or blood-poison. Especially has it proven its efficacy in curing Salt-rheum or Tetter, Fever-sores, Hip-joint Disease, Scrofulous Sores and Swellings, Enlarged Glands, and Eating Ulcers.

ABSCESS OF LIVER. ISAAC GIBSON, *Kenwood, Pa.*, writes: "My wife is getting well fast. When she began to use your 'Golden Medical Discovery,' our best doctors in Indiana County said she would die. They said your medicine would do her no good; that she had an ulcer on her liver as large as half a loaf of bread. Well, sir, to our surprise, when she began using your 'Golden Medical Discovery,' she commenced spitting up phlegm for some two weeks, and then commenced spitting up corruption and blood (it looked like what comes out of a blood boil) for some ten days. She now has been well for weeks."

Boils and Carbuncles.—J. ADAMS, Esq., *Toledo, Ohio*, writes: "I have used nine bottles of your 'Golden Medical Discovery,' and the result is I am to-day free from boils and carbuncles for the first time in many years."

Constipation and Ulcers.—Mrs. A. D. JOHNSON, *Georgetown, Ky.*, writes: "The 'Golden Medical Discovery' relieved me at once. I had a very bad sore on the back of my left hand for five months, and it cured that, as well as constipation and indigestion, from which I was suffering very much."

SCROFULOUS SORES. Mrs. A. L. CORY, *Hadley, Crawford Co., Kansas*, writes: "My son, aged fifteen years, was taken down last January with swellings on his right shoulder, left hip and knee. He lay helpless for five months, when great abscesses formed, four of which continued to discharge at the time he commenced using your 'Golden Medical Discovery' under your advice. Now, after having used four bottles of the 'Discovery,' he is almost well and walks three-fourths of a mile to school every day. A scrofulous sore on his arm, which ran constantly for two years, has healed completely under the influence of the remedy named."

"Fever-Sores."—Mrs. A. H. CRAWFORD, *Linn Grove, Buena Vista Co., Iowa*, writes: "I am the person who wrote to you two years ago for advice respecting fever-sores on my leg. I took six bottles of your 'Golden Medical Discovery' and was cured."

Scrofulous Tumor and Sore Eyes.—Mrs. S. E. GRAYDON, of *Greenwood, S. C.*, writes: "My daughter has been entirely cured of scrofulous sore eyes and a large tumor on her neck, by the use of your 'Golden Medical Discovery.' I have great faith in all your medicines."

CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD.

Golden Medical Discovery cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating and nutritive properties. For Weak Lungs, Spitting of Blood, Shortness of Breath, Bronchitis, Severe Coughs, Asthma, and kindred affections, it is a sovereign remedy. While it promptly cures the severest Coughs it strengthens the system and purifies the blood.

The nutritive properties of cod-liver oil are trifling when compared with those possessed by Golden Medical Discovery. It rapidly builds up the system, and increases the flesh and weight of those reduced below the usual standard of health by "wasting diseases."

LUNG DISEASE. **A Wonderful Cure.**—DANIEL FLETCHER, Esq., *Gloucester, Mass.*, writes: "Nearly five years ago, I was taken sick with a disease regarding which the three physicians who attended me were unable to agree. One of the foremost physicians in Boston called it a tumor of the stomach, and treated me for that, nearly killing me with physic; another, a homœopathic physician, thought I had consumption. When taken sick, I weighed 157 pounds. I suffered from a heavy cough, night-sweats, kidney troubles, etc., and was reduced so rapidly that my physicians gave me up. They were unable to help me in the least. At that time I weighed but ninety pounds, and had not been able to lie down, but had to sit up in order to breathe. I had been confined to my room for six months, expecting to die. I was so bad at times that I could not allow any one to come into my room, as I could not talk; nor was I able to walk. I picked up one of

SAVED HIS LIFE. your memorandum books on the floor of the hotel where I was boarding, and after reading it I began taking your 'Golden Medical Discovery,' and the first bottle brought me around so that I could walk around the room all day. I soon began to build up, and gained so rapidly that it astonished me. I have taken no other medicine since then, and have used perhaps twenty bottles in all of this medicine. I stopped taking it in August, one year ago. I feel that it has saved my life. I now weigh about 160 pounds, and I think, and my friends with me, that this medicine saved my life. It certainly is worth its weight in gold, and I consider it a wonderful remedy from its effect in curing all my ailments."

REDUCED TO A SKELETON. **Consumption Cured.**—W. J. HARTLEY, *Vera Cruz, Ala.*, writes: "I met with an old friend of mine not long since, and he told me of the very low state of health he had been in and he applied to our best doctor, but gradually grew worse under his treatment; was reduced to a skeleton, had a fearful cough and was thought to have consumption. While in this low state he made a visit to see his relations, and while in a distant town, he purchased a bottle of medicine called, 'Dr. Pierce's Golden Medical Discovery,' and took it, and by the time it was used he was as well as he ever had been. When I saw him, he looked to be in the bloom of health. His statement caused a great deal of inquiry, as he is a man of high standing."

BLEEDING FROM LUNGS. JOSEPH F. MCFARLAND, *Athens, La.*, writes: "My wife had frequent bleeding from the lungs before she commenced using your 'Golden Medical Discovery.' She has not had any since its use. For some six months she has been feeling so well that she has discontinued it."

Consumption Cured.—J. ANTHONY SWINK, *Dongola, Ills.*, writes: "For five years I suffered very much from a terrible cough and debility. More than a year since I commenced to take your 'Golden Medical Discovery,' and it has completely cured me. I thank you for the splendid health I have since enjoyed."

Golden Medical Discovery is Sold by Druggists. Price $1.00 per Bottle, or Six Bottles for $5.00.

WORLD'S DISPENSARY MEDICAL ASSOCIATION, Proprietors,
No. 663 Main Street, BUFFALO, N. Y.

THE LOUISVILLE CONVENTION.

To the Editor of the Religio-Philosophical Journal:

One word more as you requested as to the Southern Spiritual Convention. It got through its oratory and labors late last evening, and adjourned, and to-day, of course, its members scatter in all directions, except the floods prevent. For myself to morrow "I take the wings of the morning and fly to the uttermost parts of the earth"; at least as far as "the Golden Gate," but as I am a bird of heavy burden, and wings quite undeveloped, I shall take short flights and rest much on the way. I should have said "the Lord willing," at least if I had not been to a Spiritualist convention and heard Messrs. Chase and Dawbarn, who seem to have got so far ahead that they don't count the Lord in at all in any of our human transactions. For my part I do not quite like squarely to decide against the Lord lest he might be "angry" and "cast me out," when "my calamity should come"; nor entirely for him, lest I might excite his "jealousy" in paying too much respect to the devil who is continually getting such advantages over him.

The meeting kept on according to programme, except in this, that Mr. Watson went home on Friday, and his place for Sunday was supplied by Mr. Chase. The storms also continued all the time except a little while on Thursday when the sun came out in the morning and April fooled us all with the hopes of happier days. The Sunday evening meeting was fully attended, there being near one thousand present. The last hour was spent in farewell remarks by volunteers and the appropriate resolutions. Mr. Kates closed as the chairman, and was decidedly happy in the statement of our principles and their influence, and our duty to the world, and in bidding us farewell.

And now about things worthy of comment. The most notable is this: the treatment by the public press. I wrote before that some of the lesser lights had failed in this respect; but they now assert—it was only in fun, it being April Fools' day. So now we may say that they have done the fine thing universally—the St. Louis papers, the *Globe-Democrat* especially, and the Cincinnati papers, as well as the local press—all crowding in and seeking reportorial matter. They even took likenesses of those they called the leaders, and made up faces for the public and gave the history. It would, indeed, seem that the tide was turning, or if not that it soon will, and Spiritualism will take its legitimate place, and will be considered as a leading one among "the powers that be." Even one of the St. Louis divines preached last Sunday to his congregation on Spiritualism and its supporters. He admitted their good characters and noble works and their rapid growth—some 20,000,000 in the world in so short a time, but still he was so sorry that they did not accept of Christ as their God and Savior. And so, Mr. Editor, the time is soon coming when the world will seek after Spiritualism, and maybe it will be once again said: "The kingdom of Heaven suffereth violence and the violent take it by force." "There's a good time coming, boys, wait a little longer."

There were as usual at such spiritualistic gatherings very many wonderful things—as in the line of tests—and they came thick and fast with Mrs. Glading, and Mrs. M. C. Jacobs, of Indianapolis, slate-writer, and Miss Bailey, of Louisville, clairvoyant, should be mentioned with honor as private mediums, as also many others; and many foolish things such as the assumptions of great authorities of antiquity as controls in the exhibition of most puerile matters; and some things very funny, so there was no chance for gangrenous melancholy; and some things, too, rather sharp and excitable. In this connection I might specify (just for the fun of it, too) Mr. Dawbarn. The papers would have it that he startled the honest but too credulous Spiritualists with his demands for scientific proofs. He deprecated everything but scientific Spiritualism, and he put his conundrums to be answered after long study,—such as, how do we know that we on ascending shall know our friends? or, how do we know that we are talking with the spirits that we suppose we are?—in such a way as to indicate that we did not know any thing about it, because it is not sufficiently proved. Whereas at another point of time, as the professed champion of scientific Spiritualism, he was descanting upon the labors of the highly advanced spirits, to wit, that they were raking up fine dust, squeezing it into nebulæ, and rolling the nebulæ into comets, and then shearing down the comets, cutting off the hair, and concentrating them into planets, and teaching the planets how to become soul-bearing, etc., etc. I don't know what all.

Now, Mr. Editor, I could not help asking, or thinking at least, how do you know all that? What is your scientific proof of all that? Now, really, I don't know, and therefore I don't deny. I have not been there to see. I would not like to be impertinent, and so I will say, as modestly as I can, that from what I know of spirits and their particularity about conditions here among us, I would not think that fire mist, or sulphurous cometary flames would make the conditions of spirit demonstrations; and as I do not, I must call for the proof; and until the proof comes, I must say I don't know, nor conceive, nor comprehend—only it seems so acrobatic, these contrarieties in the same discourse. It is merely sky-larking pyrotechnics that may arouse the wonder worker and daze the truth seeker. Bring on the proofs, those that insisted on proofs. Still I don't think I would like the proofs that put advanced spirits at such work. It smells too much of sulphur.

Well I cannot prolong the hours. I cannot, need not, mention all. If you or any should question what little part this your humble servant bore, let it be said that the opportunity presented was very limited, and I could not improve that to the advantage of others, and I did not care myself. The closing remark should be that all were able to say that they rejoiced that they were there. "It was the house of God and the gate of heaven." EDMUND S. HOLBROOK.

Louisville, Ky., April 5th, 1886.

Fraternal Messages to and from Michigan and Southern Spiritualists.

To the Editor of the Religio-Philosophical Journal:

The day before the ten days' Anniversary Meeting of Southern Spiritualists opened at Louisville, Ky., I sent a letter of fraternal greeting to them, of which I kept no copy, and which I signed as President of our State Spiritualists' Association. On the afternoon of Wednesday, March 31st, the 38th Anniversary day, the following telegram came to me, giving response to my assurance of "that unity of spirit which is the bond of peace" between us and them.

Detroit, Mich. G. B. STEBBINS.

LOUISVILLE, KY., March 31st.

GILES B. STEBBINS, Detroit, Michigan:—The South responds to the North in joy for the spiritual dawn. We greet Michigan Spiritualists. G. W. KATES,
Secretary of Convention.

THE SARATOGA SPIRITUALISTS,

Celebrate the Thirty-Eighth Anniversary of Modern Spiritualism.

Grand Army Hall, Saratoga Springs, N. Y., was comfortably filled at the Sunday morning service, and in the evening it was fairly crowded, the fifty or more extra seats provided being all filled, and many sitting on the platform steps and standing up about the room. The services on both occasions were in commemoration of the thirty-eighth anniversary of the rappings recognized by the Fox girls at Hydesville in 1848.

After the opening services in the morning H. A. Donnelly of Boston, Mass., was introduced and said that we meet on this occasion to commemorate the most stupendous event of the century. In every continent of the globe and on every island known the phenomena first recognized by the little girls in that humble cottage have been duplicated and supplemented, and all doubts regarding a future existence for the soul after it leaves this form have been dissipated. The question, "If a man die shall he live again?" has been answered most emphatically in the affirmative, and the evidence has become so cumulative that few dare doubt. The evidence, as it has been offered, seems the natural outgrowth of the century. It comes from all ranks and conditions, from inside the walls of the palace as well as the humble cottage. Without the efforts of any special propaganda the truths of Spiritualism have come to be recognized by sage, scientist and the learned as well as by those in more humble conditions. It is not the fault of Spiritualism that some of its believers have committed faults and been guilty of indiscretions. It never excited people so as to cause the dethronement of one's reason. It is only those who have stood aloof who have dared slander it. Spiritualism is a religion supported by phenomena such as have been recorded in the Bible, all of which have been duplicated in many recorded cases. It requires man to be pure and teaches us that no belief will save us from the consequences of our sins, but that every departure from the law of justice and right must be answered for by the person himself. Spiritualism had to use such organisms as the state of society provided for it, and the invisibles had to take those having the proper electrical conditions for their mediums. Spiritualism is the great capital to the column of the ages.

In the evening the services began at seven o'clock and did not close until about 9:30. After music and an invocation by H. A. Donnelly, President Mills gave a few words of welcome and introduced A. S. Pease, who spoke of the custom of commemorating anniversaries, and said this is no common occasion, to celebrate the birth of no one man, but the introduction of eternal life to the comprehension of every human being. After giving a historical sketch of the rappings, he gave a description of the various phenomena which have followed them, and proved the fatherhood of God and the brotherhood of man beyond dispute.

Peter Thompson followed with some personal reminiscences and then quoted Christ, who said he could not tell it all, but they would be told more by those who come after. He believed in the unfolding of the spirit and has abundant evidence thereof.

General E. F. Bullard, being called upon, excused himself in a few remarks, and then H. A. Donnelly gave further remarks on the progress of Spiritualism and added incidents of what had been done by it. It has broken down barriers which have been standing for centuries. There is now more of a common brotherhood recognized between men, and sectarianism is not so rampant as it has been. All must progress, whether or no. Live while you are here so as to leave nothing to be atoned for in the great hereafter to last an eternity. He closed with improvising a poem on "Now is the time," "Evolution," and "The handwriting on the wall."

Then A. S. Pease read a poem written for the occasion and Dr. W. B. Mills closed with naming and describing some seventy spirits who presented themselves to his clairvoyant vision and were recognized by one and another person in the audience.

H. J. Horn, who had been expected to read an original communication given through Mrs. Horn, was unable to attend on account of sickness.

Transition of Edgar V. Illidge.

To the Editor of the Religio-Philosophical Journal:

As the hour of six was striking Tuesday evening, Mar. 23rd, 'mid the darkening shades of the approaching night, my eldest boy, Edgar, in the eleventh year of his age, passed quietly to spirit-life after having patiently and heroically suffered excruciating agony for some days. He was confined to bed but one week, and up to within two days of his demise his ultimate recovery was hoped for.

He retained consciousness to the end, although rapidly failing strength necessitated his uttering but a few words at a time on the last day of his earthly sojourn, and then only between intervals of severe paroxysms of pain. He was a peculiar boy in many respects. With children of his own age, play is, as a rule, the primary object of their existence before and after school hours. With him it was secondary, and was resorted to at times merely as a rest by way of variety instead of entire cessation from activity. He was remarkably fond of drawing and horticulture, and several pots of plants tenderly reared and cared for by him are now ranged before me on the window sills of my study. The phenomena of Spiritualism particularly interested him, and nothing pleased him better than an opportunity to sit in a circle or listen to spontaneous manifestations which have for the past five years occasionally taken place at my residence.

He was himself a sensitive, and would often secret himself in a room and then sit for raps. So strongly interested was he on the subject that I found it necessary owing to his youth, to distract his attention from it and forbid his sitting except occasionally.

An hour previous to his death he turned his head toward his mother and in the presence of myself and others described a beautiful vision which to him was a reality. Pointing to the ceiling he said he saw a window open and his brother Fred (then in the room) standing by it and throwing what seemed to be brown paper at him; then a beautiful picture appeared —a flight of stairs was lowered and he was beckoned to ascend.

He was asked if the picture he saw was not the one hanging on the wall. "No," he replied, calling it by name, "it is not that, but a beautiful one that has just been hung up for me to see." Continuing the description of what he saw, his speech became more labored and inarticulate; the last words I could catch were: "My lips and tongue burn me so much I cannot describe all I see." He then subsided into quietude, to speak but a few words more preparatory to his transition, which occurred about ten minutes after a terrible paroxysm of pain.

It seems to me that his vision was but a symbol of immortality; lingering between the two worlds with his mind doubtless on his immediate surroundings he, by some psychological process, mistook the face at the window for his brother.

As life ebbed, however, his thoughts became less centered on things terrestrial, and his clairvoyant vision more susceptible to the glimpses of the celestial sphere so beautifully symbolized by his spirit attendants who were waiting his transition.

The vision was probably intended to soothe his last movements, by distracting his attention from his sufferings, and partially prepare him for the hearty welcome received in spirit life. The picture symbolized the beauties of the spirit sphere he was about to enter, the window and stairs the manner of ingress, and his ascension to a higher and more exalted plain of existence.

He had many friends and acquaintances and was a universal favorite.

The funeral services were conducted by Rev. Selden Gilbert, pastor of the church of the Messiah (Universalist), the most liberal minister in the city, and a believer in Spiritualism to some extent. His discourse was an excellent one, and met my unqualified approval. He drew from nature rather than the bible many facts pointing to a continuity of life and conscious individuality, and cited several instances of spiritual insight at death-bed scenes.

On the afternoon of Friday, Mar. 26th, all that was mortal of my boy was consigned to Evergreen Cemetery,—there by a slow process to be resolved back to its original elements. All that his parents can now do for him is to keep his grave covered with flowers, emblems of purity and love, which in earth life he so passionately loved.

I have communed with him twice since his spiritual birth; once when the casket with mortal remains lay in the parlor, and once since its burial. Did I base my belief in immortality on faith and speculative theology I would waver and doubt now I have lost him, but as my knowledge is based on the evidence of Spiritualism, evidence with a scientific basis, I cannot doubt, and feel as positive that he continues to exist as I am of my own existence. GEO. F. A. ILLIDGE.

New Haven Ct.

Advancing Towards Spiritualism.

To the Editor of the Religio-Philosophical Journal:

Are not the Universalists advancing towards Spiritualism? The following from the pen of Rev. B. F. Rogers, of Stuart, Iowa, "Thirty-Two Affirmations of Universalism," contains much that Spiritualists can endorse:

1. The Bible contains a revelation from God.
2. God is also revealed in nature.
3. God is one being and that alone.
4. This God is love.
5. Christ came to show us the Father, and teach us how to live.
6. Christ's life was the divinest ever lived on earth, and his teachings the purest and sweetest.
7. Man is God's child, made in God's own image.
8. Being created in God's image, man is immortal.
9. Every child comes into the world innocent. "Of such is the Kingdom of Heaven."
10. It is accountable for its own personal sins and those alone.
11. Sin is man's worst enemy, and the sinner cannot possibly escape just retribution.
12. Virtue and happiness are inseparably connected. A virtuous life is the best life a man can live.
13. God punishes only to correct and reform the sinner. It is the punishment of a Father.
14. Sincere repentance of sins committed is essential to reformation.
15. The new birth, or regeneration, is the process a wicked man passes through to reach salvation.
16. Salvation is a deliverance from sin, from sinfulness, not the consequences of sin.
17. Faith, faith in God, his love, in Christ, his pure life, teachings, death, resurrection, is essential to produce the Christian life.
18. To become a Christian a man must become Christ-like.
19. The kingdom of heaven is that condition of purity and happiness which the Christian bears about with him every day.
20. Hell is that state of sinfulness and anguish which the wicked experience as long as wicked.
21. Men are raised when they enter upon a new and better life here or hereafter.
22. This life is intimately associated with the life to come. We are in the world of time and eternity now.
23. The character formed here, man retains as he enters the life to come.
24. At death the physical body with all its appetites is laid aside forever.
25. And the spirit is raised into a spiritual and immortal body.
26. Man is God's child in time and eternity, and so God loves him forever.
27. The door of mercy is always open, and man can go to his Father whenever he gets sick of sinning and suffering sin's consequences, and God will welcome him home.
28. The same work Christ commenced here he is carrying on hereafter.
29. All that is Godlike is immortal. All that is contrary to God must die.
30. So the time will come when all sinning and suffering will cease, and all men shall become holy and happy.
31. This will take place when "every knee shall have bowed and every tongue confess to God."
32. The next life is a life of progress. Man will "go on unto perfection."
33. In that better life we shall at last meet all our loved ones, and know them, and have them for our companions forever.

Universalism would make far more rapid advance if it would add one more affirmation, as follows.

34. Spirits, good and bad, have communicated with mortals in the past, and do now.

St. Louis, Mo. U.

ECCENTRICITIES IN RELIGION.

Spiritualists have often been charged with being exceedingly eccentric and erratic; but the following account, as furnished by the *Tribune* of this city, excelled anything in the proselyting line that was ever devised among Spiritualists. It appears that a new departure in Gospel dissemination and advertising has been inaugurated in an express-wagon in Chicago by a Second-Advent enthusiast named P. W. Wintersteen, who lives, when not travelling, at No. 166 North Wells street. The Gospel layout consisted of a quadrilateral transparency inscribed with red-hot prophetic warnings of the rapid approach of the millennium, which was deftly turned around by Wintersteen for the benefit of the surprised crowds that thronged around the dilapidated express-wagon. Wintersteen, according to his own statement, had a striking religious experience about four years ago, and eighteen months ago abandoned a profitable secular calling to work for the Lord. He was, he said, employed by the Harden Hand-Grenade Company at a salary of $200 per month, but now eked out a living by cleaning windows and kindred mechanical pursuits. Wintersteen, who is a slight, sallow-complexioned man, with a strong red beard and rather vacant eyes, is firmly possessed with the belief that he is divinely commissioned to warn his fellow men to "flee from the wrath to come." His posters attracted considerable attention, and the varied nature of their declarations caused many to think that he was a combined advertising agent for Sam Jones and the Knights of Labor. One side of the transparency informed the public that "the bride, the little flock, the 144,000, who are to reign with Christ for 1,000 years, will soon be caught away to a place of safety"; another gave the news that "all nations are 'preparing' for the last struggle, Turkey only a skeleton to be pushed over"; while a third, on which the modern John the Baptist based his authority for the novel method of Gospel advertising began, "Blow the trumpet of Zion and sound an alarm." The orthography of the quotations was not of the most orthodox pattern, but Wintersteen was happily oblivious to any such minor shortcoming. The pungent reference to the rich defrauding the poor should gain Mr. Wintersteen honorable recognition from the Chicago Socialists. His work is of a somewhat erratic nature, his only exhibitions being given when he has sufficient surplus cash to hire an express-wagon.

Spiritualists as a body are the most orderly, the most moral, the most systematic and the most intelligent of all of God's children. They set an excellent example for the churches. SPIRITUALIST.

Chicago, Ill.

The Anniversary at Brooklyn, N. Y.

To the Editor of the Religio-Philosophical Journal:

The Brooklyn Spiritual Phenomena Society celebrated the 38th anniversary of Modern Spiritualism on Wednesday evening, March 31st, at its hall, Gates Avenue and Irving Place. The hall was beautifully decorated with flags and flowers by the ladies connected with the society, who deserve all the praise that can be given to them for the manner and taste that were displayed in the decoration of the hall. The programme consisted of recitations, music, tests of spirit presence, and wonderful rappings. Miss Edna Lynster, a child of ten years, recited the opening poem, entitled "The Oracle," and was recalled and gave another poem. For a child of her age she showed natural inspiration and mediumship that will do great good in the future. The "Fox Sisters," Margaret and Katie, were next on the programme, and the manifestations by the spirits through their mediumship were very loud and convincing to all present. Mr. Robert C. Erwin sang in a grand manner the song, "Thy Sentinel am I." He is the possessor of a wonderful bass voice. Miss Henrietta Maurer gave a piano solo, "The Banjo," by Gottschalk, and her rendition of it created great enthusiasm. She was encored three times. Mr. John Slater, the test medium, who possesses a remarkably fine voice, sang "Annie Laurie," and was recalled, and sang three other songs before the audience was satisfied. After Mr. Slater, the Fox Sisters again, and the spirits gave all manner of signals, tests, both on the stage and different parts of the hall. The people were thunderstruck at the loudness of the raps, and applauded the sisters heartily. Miss May Dunn, another young miss, sang the Spanish song, "Juanita," and was recalled and presented with a beautiful bouquet of flowers. Mr. Erwin and Mr. Slater sang a duet, "Larboard Watch," and also a composition of "Nearer my God to Thee," given by the musical control of Mr. Slater, to great acceptance. Miss Maurer again aroused enthusiasm for the manner she played Thalberg's variations of the "Last Rose of Summer," and in response to applause, gave another solo. Mr. John Slater, under the influence of his own uncle, gave names, tests, facts and proof positive of spirit return, that were wonderful and astounding. One test I quote in particular, to a young man who was laughing at the tests and speaking derogatory about the manifestations. During the evening the control, turning quickly to this gentleman, gave him the name of his mother in full, who had passed to spirit-life three years ago. A controlling influence by the name of "Barney," kept the audience in continuous laughter by his witty remarks. This spirit speaks in the broadest Irish dialect, and is very fluent, and his sayings were a treat to all who heard him.

The hall was packed, and hundreds were turned away unable to get in. The interest in our work is steadily increasing. The flowers sent in by our friends were very handsome and costly. Mr. and Mrs. H. Smith sent a handsome basket of red roses; Mrs. John Horn, a large stand of flowers, with the name of Mr. Slater's Indian control, "Falling Water," in immortelles; it was very much admired. Mrs. Geo. Dunn sent a large harp of flowers, with the name of her daughter in spirit on it; Mrs. Emma Tozier a large basket of roses; Mr. L. Reckless, a design in roses with the words, "Greeting to our Band." It was magnificent. The Newark (N. J.) ladies sent five bouquets of flowers, and others too numerous to mention. On all sides it was conceded the greatest event that has occurred in spiritualistic circles in Brooklyn. Many stayed until a late hour viewing the flowers and decorations, and to congratulate our society on its great success.

Brooklyn, N. Y., April 2, 1886. L. R.

The 38th Anniversary in San Francisco, Cal.

The thirty-eighth anniversary of Modern Spiritualism was celebrated on Sunday afternoon, March 28th, by the Children's Progressive Lyceum of San Francisco, Cal. Their hall was beautifully decorated and the perfume of thousands of roses and lilies filled the air with a delicious fragrance.

After the usual singing and opening exercises the thirteen groups gave their beautiful words of wisdom, interspersed with recitations by Florence Porter, and Master Rae Irvin (two of the Lyceum's wee ones); a piano solo by Miss Vernie Morse, recitations by Miss Winnie Michener and Miss Avis Morris, and a reading by Miss May Cormack. Mr. George Irvin recited a short original poem, and Mrs. Laverna Mathews, the beloved conductor, closed the Lyceum with appropriate remarks.

MAY CORMACK, Cor. Secy.

San Francisco, Cal., April 4, '86.

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Also good for Cold in the Head, Headache, Hay Fever, &c. 50 cents.

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The authors think this book contains many startling ideas that are calculated to dispel the mystification and unravel the numerous difficulties by which thinking minds have been environed concerning the great problems of human existence. The contents are divided into ten different subjects, as follows: The Soul of Things; Intelligence; Intellect; Discords; Progression; Justice; The Science of Death; The Confounding of Language; Spirit Abodes; Spirit Biography.
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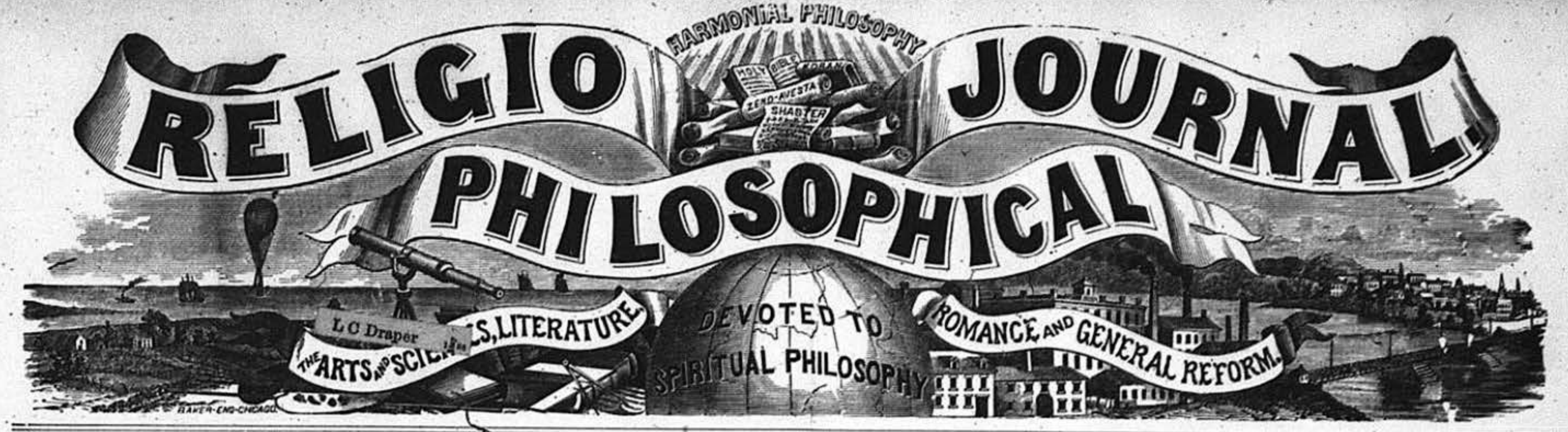

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XL. CHICAGO, APRIL 24, 1886. No. 9

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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THE ROSTRUM.

Gerald Massey at St. George's Hall.

"On Sunday afternoon last," says *Light* of London, date April 3rd, "Mr. Gerald Massey delivered the first of a series of ten Sunday lectures on Spiritualism, at St. George's Hall, Langham-place. The audience, numbering upwards of 350, listened to the lecturer with great attention. Although the number of persons present was, considering the unfavorable weather and the almost insuperable difficulty of getting a representative audience of Spiritualists together in consequence of the very long distances which many have to travel, a fairly good one, yet we cannot but regret that Mr. Massey was not better supported. There is no question as to the good work Mr. Massey has done for the movement in times gone by—a good work which will, we believe, be enhanced and extended by the present course of addresses. We are afraid that some of our friends are relying upon being able to read the lectures in print, but although Mr. Massey has courteously placed at our disposal very lengthy extracts from last Sunday's lecture, in response to a special request from us, this will not again be possible. Besides, Mr. Massey requires to be heard to be fully appreciated. A digest of his argument conveys no adequate idea of its value. We therefore earnestly appeal to our friends in London to make a point of attending the rest of the series. Judging from our experience last Sunday, we can safely promise them an intellectual treat."

THE LECTURE.

Mr. Massey said he proposed to give some details of his own experience of Spiritualism, and he could vouch for the truthfulness of everything he should state. His testimony might be questioned, because he was said to be a poet, and poets were supposed by some persons to be born incapable of speaking the truth. (Laughter.) It was thirty-five years since he was introduced to a young clairvoyante, an introduction which led to his marrying her. So true was she in her knowledge when in a mesmeric state that she was at one time employed by the medical men at the London and other hospitals to diagnose diseases. On one occasion he remembered when his wife's mother had been ill a week, his wife woke up at seven o'clock in the morning and said she had had a message from her mother stating that she was dead. She also said that she had just seen a letter with a black seal, announcing the death, pushed under the door. An hour later in the morning he himself saw such a letter pushed under the door. In 1863 mental illness overtook her, and after she had been kept in the house a week the doctors ordered her removal to an asylum, declaring that her madness was permanent. She was very violent, but he insisted upon keeping her another day, and that same night after he had retired to rest, he heard a loud rapping as if on the bedstead. It disturbed his wife as well as himself, but there was nothing to account for it. As it was continually being repeated, he called in a servant and then another person, and they both distinctly heard the noise, and were frightened by it. At last he asked, "Is there a spirit present?" and three raps were the answer. Then he asked, "If so, will it come out?" and another three raps were given. To the next question, "Is it a bad spirit?" there was no response, but when he asked, "Is it a good one?" there were three raps in quick succession. He thought of his dead child and his wife's mother, and he asked, "Is my Marion present?" and then, "Is my wife's mother present?" and each time got three raps in answer. At that moment his wife rose up as stiff as a corpse, said, "Mother; Marion," and then went into a mesmeric state. He then learned through her that the spirits had brought a message to him not to have his wife removed as she would be permanently well in a fortnight. The next day she was more violent than ever, but he refused to allow her to be removed, and surely enough in a week's time she was well. Mr. Massey went on to tell other remarkable stories of his own experience in conversing through his wife as a medium

By far the most valuable portion of Mr. Massey's lecture was his arguments in reply to the theories of Dr. Von Hartmann and the Society for Psychical Research. Mr. Massey has very kindly allowed us to give these almost verbatim.

Dr. Von Hartmann says the understanding of masked somnambulism is the key to the whole province of mediumistic phenomena; and he seems to think that the Spiritualists have rushed to their present conclusions with little or no knowledge of somnambulism and clairvoyance. That certainly is not my case. I lived face to face with those phenomena for fifteen years. I have brooded over the whole subject-matter more or less for thirty-five years; and in the absence of the spiritual hypothesis, I should be more confounded to-day than ever; the more I had learned of the subject the less I should know.

Dr. Du Prel has also expressed the opinion that the study of somnambulism is the only possible preparation for a competent judgment of Spiritistic phenomena; and he holds it to be an anachronism that, for our generation, Spiritism has anteceded it, and has now to be overtaken by somnambulism, which explains it. Some of us, however, who are Spiritualists have had this necessary experience, and have come to the conclusion that somnambulism does not include or account for what we term spiritualistic phenomena, nor explain them away.

When modern mesmerism was introduced, its cures were denied by certain medical doctors, because, as they urged, the self-restoring power of Nature was boundless, and could not be gauged. In fact, they were prepared to throw their own medicines overboard as altogether useless, and give Nature the entire credit of curing rather than admit the efficacy of mesmerism.

In like manner, the natural opponents of Spiritualism are now prepared to admit that anything or everything may be possible to somnambulism or the medium as unconscious operator behind a mask. Rather than believe in spirits Hartmann will credit hallucination with the working of miracles. His faith in hallucination exceeds the faith of the Spiritualist, who is often troubled with doubts and misgivings. But being so large it ought to include the possibility of his thinking that he himself may be suffering from hallucination, and as he would say, not a true one.

It is a psychological necessity, says Hartmann, that the somnambule should ascribe the intelligent manifestations of his somnambulic consciousness to foreign, invisible, personified intelligences! This is contradicted entirely by my experience. For many years neither the medium nor myself ever recognized another individualized intelligence as the speaker or operator. On the contrary, the sleeper in her own character used to write letters to her waking self as the same Ego, who recognized that it had to pass through a passage of unconsciousness with a loss of memory, whereas she knew that she could pass into the trance condition without loss of memory.

Du Prel says: "The medium's somnambulic phantasy, by a sort of dramatic self-sundering, transfers the ideas emerging from its unconscious source to a foreign one, so that the images created by it stand as hallucinations before it. These are the spirits of which the medium speaks in complete good faith." This is not at all in accordance with my experience. So long as I put the medium into the trance condition I heard nothing of spirits as the operators or as a cause of the consequent manifestations. To me it was always the medium's other self, as on the other side the same self under changed conditions, the same self in a different relationship to myself and to her physical selfhood. We were not Spiritualists. The somnambulic phenomena did not necessitate or demand the Spiritist explanation. For twelve years I used to look on the trance conditions as only showing an exalted form of the same personality; as if the seeing power were limited to the clairvoyante's and mesmerist's own brains! There was no firm conviction or belief that spirits either controlled or helped her; no assumption that she was an agent to another agent, who could only act with her assistance! Both of these postulates are entirely wrong. The need of the spiritualistic explanation came with quite other phenomena, physical and mental, but mainly physical, which began on the first night of the noises. From that time the mediumship was completely changed. The change followed immediately after the new and spontaneous manifestations of invisible intelligence. It was not sought nor led up to consciously. There were no sittings for development. I was no more needed as magnetizer. The medium was no longer an ecstatic in the trance condition; she was her waking self, with but very little absorption. The somnambulic consciousness was not now evoked or needed. The operation was mainly automatic. Yet the intelligence present was indefinitely increased beyond any that had been manifested in the somnambulic state. And this occurred when the medium's organ of thought to a great extent was visibly dispensed with! under conditions where her will was not the director, nor her mind the operator who controlled the muscular system. It was not necessary for the medium to read or see the letters. She was used automatically. Not her mind, but her muscles, were the main agents in demonstrating the presence of an intelligence indefinitely beyond that of the somnambulic consciousness.

Du Prel speaks of the medium in trance dividing into another self. And another secondary or superior self belonging to the same personality is now being discussed as a possible reality. In my opinion this is but an immature inference from inadequate experience. Some of us may be double-faced, but these phenomena did not tend to make me think that the mere somnambule is two persons in one. There is a wonderful transformation in the medium's personality; what Buddhists call their "awakement" occurs in this change of condition. Mental and spiritual faculties folded up in the bud of the waking life, as it were, will open and expand into the fullest flower as the blossoms shut up for the night may be made to unclose by the application of electricity. They prove themselves to be in a world not realized by us, where the vision is so enlarged, the consciousness so quickened, that knowledge appears to be unlimited—a mental world beyond time or space; and what is more they insist that this world is a sphere of lovelier light and fuller life, and that it is inhabited by intelligences superior to ours, who operate on this life of ours according to natural laws not yet understood by us. And this positive experience of theirs cannot be gainsaid by any amount of negative argument. Clairvoyance, like genius, is its own evidence. But the reality and truth of the vision are corroborated by the photographic plate. And the objective nature of the phenomena perceived by this vision is made apparent to other senses for those who are not abnormal seers. According to their own showing the cause of this great change is that in the trance mediums enter a more interior condition of consciousness, and establish a rarer relationship with that other world of quicker and quickening life. In the waking state they do not or may not remember the experience of the somnambulic condition; but in trance they have the memory of both lives. Here we can appeal to the continuity of memory as a proof of the persistence of the same personality on the secret side, no matter what the obstructions may be in the sphere of the exterior sense. The experience of the same person in the waking life is a conscious personal possession of the medium in trance; there is no actual fundamental break or division in the personality or the experience. Both lives have been lived by her, or, rather, she has manifested in two aspects, internal and external, only one of which belongs to the waking state. The selfhood is one—the states only are dual. The medium in trance would go about for days together doing the work of the waking wife as the same person moving in two worlds of existence at the same time. There was a unity of permanent personality beyond all that duality of manifestation which may be short-sightedly mistaken for two selves or an internal double. In the waking state the memory may be arrested. Also, memory may be tampered with and confused in various ways; by a blow on the head, or by anæsthesia. But it would be a false inference if we were to suppose that therefore we cannot appeal to the continuity of memory as a proof of our persistent personality. In the trance condition the continuity of memory and the unity of personality go together.

I have a personal story to tell concerning a second self. The most curious part of the experience is that this secondary self in my case is female; at least the language, expressions, and suggestions imply the feminine nature of the operator. These are conveyed by automatic writing. After a while I was told that the replies were given by my wife. Without question I assumed that this was my deceased wife, and I believed so for some two years. I never dreamed of polygamy extending to the other life. One day I was curious enough to ask the question: "Do you mean my wife Jane?" The astonishing answer was, "No; your nocturnal wife in Spirit-world," intimating a desire for androgyneity. This made a change in my feelings, which may have led to what experts call a change in the control. The most curious thing was that the chief words used to convey the sentiment and express the desire were for the first time Egyptian, in which I had dabbled somewhat myself, but had to look up most of them in the vocabulary to see what they really meant. Not that plain English was altogether wanting; some of these were very much too plain. The upshot of the whole matter was that my secondary self had revealed itself to my primary self as a female! Moreover, my other self was at times divided against itself. And I would receive a warning hint to the effect that I must not allow this other self to write her *billets doux* to me in such an underhand way. Thus I was actually being cautioned by a third self not to permit my second self to control my primary self, until I began to think that I was almost the very devil himself.

What is it, then, that would prove the presence of another personality, or second self, manifesting through the medium? It would be the exercise of another will in command of other powers. And this is the crux of the whole matter as betwixt the spiritualistic and all other theories. It is so in mesmerism and hypnotism. Another will is brought to bear in the production of the abnormal effects. Another self, or the appearance of another self, can be imposed on the patient for the time being. In both of these conditions the will-power is external to the medium! And so we maintain it is when the operator is out of ordinary sight. It can be proved that in producing certain phenomena called spiritualistic there is a cause beyond the will-power of the medium, and that this will-power is that of the operator out of sight.

Further experience showed me that the power which could control the nerve-force and muscular system of the medium could do what I have been accustomed to do, that is, become the mesmeric operator, and induce the somnambulic trance. And now, when this occurred, I found another will, individuality, person, or intelligence was in possession of the organism; another mind, other minds, could communicate with me, in this abnormal way. That they also could magnetize and put their patient into a trance; take possession of the human machine, and run it on their own account! That these conditions were those of mediumship, betwixt two lives, two worlds, the unseen and the seen!

Two of Hartmann's canons are (1) that the development of the magnetico-mediumistic nerve-force is stronger in the somnambulic than in the waking state; and (2) that the guiding intelligence is to be sought for in the somnambulic consciousness of the medium. I used to think so until the great change took place. But now I learned that the most powerful physical phenomena were produced in a condition comparatively normal, and the force used for this purpose was most potent in the waking state. The supreme effects were produced not when the medium acted psychically, but when made use of bodily as physical organ for another mind and will. Eglinton and Slade do not need to enter the trance condition or make direct appeal to the guiding intelligence of their somnambulic consciousness. Most of the photographic results have been secured without the medium being entranced. In my case not only was the somnambulic condition unnecessary for the production of the phenomena, but the controlling intelligence when consulted objected to my inducing the somnambulic condition for that purpose. Nor is this objection at all uncommon. Many mediums object to being mesmerized. Some of them are instructed by their guides not to subject themselves to the preliminary process. There is motive in this, which motive cannot always be attributed to the medium's own will, for they would sometimes like to be mesmerized. A medium in Sydney expressed the wish that I should put her to sleep. I was succeeding very well when she was suddenly seized by some powerful influence and began to fight furiously against mine, taking off her bracelets and ornaments and dashing them in my face.

The most conclusive physical phenomena are not and cannot be produced by the medium's own will. He is only a willing and waiting agent; and at times is helpless under the control of that other will which is in a position to gather up and wield the necessary powers for producing the phenomena. Thus the self-splitting is not necessary to produce the other self as an intelligent operator. When a double Ego is manifested, that establishes Spiritualism. Moreover, some mediums do not need to enter the trance condition to see with the clairvoyant vision. The Hindu adepts can be said to see in the two worlds at once. So could Swedenborg and other seers. So could my sensitive a little later on. In this the waking state also, the agencies or agents are recognizable controls of the individualized intelligences presented to the seer.

Dr. Von Hartmann cannot possibly establish his theory against ours unless he can prove that non existence of spiritual intelligences which he assumes, and secure the isolation of the medium as he would a metal, by insulation, so as to be sure there can be no relationship to intelligences beyond the human, and then elicit the same phenomena under the new and absolutely exclusive conditions! Till that is done the Spiritualist will probably hold on to his own interpretation of the phenomena. He knows that it is with the spiritual and the natural in man as with the melon, of which the Hindus say, You can hold a melon in one hand which contains seven handfuls of seed. Of course, we are all pleased, not to say proud, that a philosopher like Dr. Von Hartmann should notice us and our facts if only by giving them a kick. And equally of course, a kick may propel as well as a push! Our thanks are due for the demand he has made that our alleged phenomena should be carefully investigated, and for his spirited protest against the high-sniffing, pooh-poohing superciliousness of scientific snobbery. But according to him Spiritualism is a mental aberration, and he who does not treat it as such will never fathom its psychological causes. Consequently, his demand on the Government is tantamount to a request that they should forthwith prepare a large number of asylums ready to receive an innumerable host of hitherto unsuspected lunatics.

The truth is that a diseased subjectivity is the curse of the modern mind. It is so in poetry, in art, in religious mysticism, but it reaches the acutest form in metaphysics. Metaphysical interpretation of mythology has led us into a very *malbolge* of error from the time of Plato until this of Max Muller. We must beware of its obfuscation in the domain of Spiritualism. We must hold fast to any facts, for who knows, as one of the characters in a play of Randolph's says: "Who knows what shadows come leering after us to steal away the substance?" Metaphysicians must make war upon or misinterpret our phenomena, because there is not a system of metaphysics extant but what is destined to have its bottom knocked out as it strikes upon the rock of this underlying reality. Some of the metaphysicians and philosophers are such practical jokers, and have played tricks on themselves so often and dwelt amongst illusions so long, that they see trickery and look for delusion everywhere. In presence of our most obvious facts their

> "Nimble souls
> Can spin an unsubstantial universe
> Suiting their mood, and call it possible
> Sooner than see one grain with eye exact,
> And give strict record of it."

Strict record of it! That is what we ask of the Society for Psychical Research, that they shall give the world strict record of what they see with Eglinton and other mediums. It would be fairer to our facts if the Society were a little more reticent during the processes of investigation, a little less anxious to publish the difficulties of beginners, which are ever-recurring, or to print those speculative theories to-day which further experience may overturn in their own minds to-morrow.

I know a man who was the conductor of an American railway car. He saw the form of his dead father enter at the rear end of a Pullman sleeper, and beckon him out. He followed the apparition through three carriages. Just then a collision occurred in front and several persons were killed, but he who was thus beckoned away was out of danger. This experience for him had all the elements of reality external to himself. He had no time to get up the metaphysics of the subject. It was instant and actual, outside of him and all around him. Nothing could persuade him that he projected it. Some of us have got beyond the position of suspecting that delusion is at the core of all things, and imposition the sole motive; as though a conscious imposture on the surface of phenomena were only the natural outcome from an unconscious impostor behind the mask of matter. Some of us think that we know that there are forces in nature which are not acting blindly, that there is life operating intelligently, invisibly, and individually, as well as law working physically, powers that can act on us and stir us into spiritual activity, who are conscious co-workers in our work the more we can lose our self-consciousness in theirs. Some of us think we know that the "unconscious willing" of the medium, as Hartmann calls it, is not a sufficient cause, nor the real cause of the effects we have witnessed. Mediums affirm the objectivity of figures in human form; this fact is registered by the photographic plate, and the portrait is often identified by those who knew the living original. The most palpable of physical phenomena, those of slate-writing and photography, are found to occur in perfect daylight, whereas according to Hartmann the implantation of hallucinations in the spectators seems under all circumstances to endure only a subdued light!

Curiously enough, the crucial battle of Spiritualism has still to be fought in the domain of Physics. The manifestations of an objective nature are precisely those which the metaphysicians cannot away with. And our fight at present is for the objective reality of certain manifestations which Hartmann would reduce to subjective idealities and externalized hallucinations. Nothing but the agency of invisible intelligence will account for the phenomena which occur in presence of Mr. Eglinton. The slate-writing is a fact in physics over which the medium can exercise no conscious control. He is neither the physical nor the mental operator. You have ocular and palpable proof that he himself does not and cannot do the writing on the slate by any involuntary muscular action. You hear it being done betwixt the two slates held close and fast in your own hands. You see the pencil worn exactly in proportion to the amount of writing done. Here the link between cause and effect is perfect. But you know that the medium could no more use the pencil than you did. Further, his mind, consciously or unconsciously, could no more direct the physical operation than yours can, for want of the necessary *nexus*. Yet the intelligence, not your own and not his own, is as surely present as that the physical operation is palpably performed. In reply to your request a choice is made of one color out of three pencils under conditions which preclude the possibility of the medium's making the choice. The operation demands an operator; the operator shows intelligence; the intelligence though invisible, is present, and proves there is an operator by the operation which establishes a connection between mind and mind. Moreover, in certain cases a clairvoyant will see and describe the unseen operator. Triple evidence of our theory is often presented in the nature of the message, the likeness in the handwriting, and the form, feature, and habits of the person described.

It is in vain that you duplicate the personality or Ego within the organism; to get rid of the operating Ego without. We know perfectly well that there is intelligence extant beyond the human, because it demonstrates a knowledge of nature, a mastery of hidden forces, a mode of manipulation, which are absolutely unknown at present, not only to us, but to modern science. And if such power were in the possession of the medium he might revolutionize the science of the world, and make millions of money for himself. But the mediums themselves are not in the secret, either waking or sleep-waking, and cannot tell us how the phenomena are produced.

(Continued on Eighth Page.)

The Celebration in San Francisco, Cal.

To the Editor of the Religio-Philosophical Journal:

The 38th anniversary of Modern Spiritualism was observed in San Francisco on Sunday, March 28th, [illegible] appropriate services at four meetings, [illegible] of which were well attend[illegible] The weather was very pleasant. The[illegible]g service was held in Metropolitan Temple under the auspices of the Golden Gate Religious and Philosophical Society. The rostrum and the organ were artistically decorated with many beautiful flowers, the most elaborate forms being a memorial offering by Mr. Harvey, to commemorate the birth into the higher life, during the past year, of Mrs. Dr. Carrier and Mr. Howland, two zealous Spiritualists. The rest of the decoration was the work of Mrs. Sarah Nowell, the "flower angel" of the Temple. Charles H. Wadsworth presided with his usual grace, and Prof. Alexis O. Eckman, organist, rendered the music with marked ability.

After a beautiful voluntary upon the organ, the choir sang in good style "The Old and New," which was followed by an eloquent invocation by Mrs. E. L. Watson. Geo. C. Irvin read an excellent original poem, appropriate to the occasion. Then J. J. Owen, editor of the *Golden Gate*, delivered the Anniversary Address which was able and interesting. He described the scenes in Corinthian Hall, Rochester, N. Y., which he witnessed, when the Fox girls first appeared there in 1848; The appointment of the committee by the audience to investigate the rappings, which soon became famous as the "Rochester knockings;" the dissatisfaction with the committee's decision because it had not detected the supposed fraud; the appointment of another committee by the turbulent audience, and the row at the third meeting when the mediums were saved with difficulty by their friends;—all this was vividly portrayed by the speaker, who said that such phenomenon as the rappings had frequently occurred before, but this was the first time that they were attributed to their true cause, and that was all that Spiritualists claimed for them.

Spiritualism has passed through bitter persecutions, but is now respected and is being investigated by all classes. It teaches that right living here is the only preparation for the hereafter. It recognizes law in all things, and that obedience to law is the only way to happiness. Nature is the only high priest whom we should heed. There is no angry God or idle heaven, but growth and happiness are for all. Welcome all phases of mediumship, for they waft us perfume from above, where our loved ones are waiting for us. Soon darkness will disappear, and our souls shall be ushered into the light of a new day.

"The Millennial Dawn" was sung by the choir and congregation, after which Mrs. Watson delivered the closing address. She said: "Dear friends, the glad tidings of great joy brought to the world are for all. Every soul may receive light. Promises are being fulfilled in this day of wonders. Angel visits were formerly few and far between, at least those that were recognized, but at last light is making its way through unbelief, and the invisibles penetrate every point of space and minister consolation. I am glad that there are so many here to-day who have felt the glow of this light. I am glad that this auditorium is filled with our risen friends whose overflowing hearts make the two worlds one. Truth is growing in spite of prejudice. The visions of John and Paul and the prophecies of Jesus are being fulfilled. Friends, we have with us to-day Col. John C. Bundy, editor of the RELIGIO PHILOSOPHICAL JOURNAL, who is willing to bear witness to the holy truth of spirit communion."

Mr. Bundy came forward amid hearty applause, and having mounted the rostrum, said: "After the very able address of my friend Owen, and the eloquent remarks by your speaker, hardly anything remains to be said. I am extremely glad to meet you on this memorable day. This invitation to speak is something that I did not anticipate, and to say a word is against my physician's dictation, but I cannot resist the temptation. What a glorious country is this! I used to wonder why it was that every Spiritualist in the East was trying to come to California, but I understand it all now. You are nearer heaven here. You ought to be better people than those elsewhere. Perhaps you are, or will be some time.

"Spiritualism shows us no royal road to heaven. Hard work, self-reliance and stern devotion to duty are necessary. It opens a grand field to people here and now. There is a great deal of truth in Ingersoll's doctrine, 'One world at a time.' Spiritualists dwell too much on the other side. There is no home but can be made a heaven. One in Santa Clara Valley, near the foot-hills, blossoms with flowers in profusion, while the birds sing a sweet welcome. I have just spent a few most happy days there. No better lesson can be learned than by visiting such a family. Delicacy forbids the mentioning of names, but some of you may guess the one referred to. When depressed by physical ailments there is nothing more inspiring than such a home, and those who have not found their way there do not know what they have missed.

"I have attended many anniversaries, but never was the audience more intelligent or refined than this one. This is but one country after all, for the State lines cannot divide the people. I do not feel like a stranger here, and since first landing I have had none but pleasant experiences. I hope to be here again, and that this society may continue so long as there are bleeding hearts. Though we may never meet here again, we will meet beyond, and when climbing the hill of progress together we will have the good fortune to see among the leaders a womanly figure foremost, in whom we will recognize your speaker, leading us upward and forward in that beautiful way."

Mr. Bundy was warmly applauded as he returned to his seat, and Mrs. Watson's benediction closed the service.

THE AFTERNOON EXERCISES

were held in Washington Hall by the Progressive Spiritualists, President H. C. Wilson in the chair: Mrs. Carrie Miner presided at the piano, and sang two or three solos in the most pleasing style. The floral decorations were very beautiful.

After the singing of "Nearer, My God, To Thee," by the congregation, Mrs. E. Price read a beautiful, original poem, entitled "The Soul."

E. Fair said that back of the raps was discovered intelligence, as in telegraphy, and that superstition had prevented this discovery until 1848, although similar phenomena had occurred through all ages. One thing to be grateful for was the tendency of Modern Spiritualism to free the soul and round out the character of men and women. The fact that the soul survives the wreck of death with identity unchanged, should rejoice all hearts.

E. G. Anderson said that we now know that life is continuous and that death is but a stepping-stone to a higher sphere. Spiritualism has broken the shackles of mankind, making each one his own priest. It bids us to look within for our redeemer, and not to expect instant purgation of our sins but progress by slow growth. Self-reliance is to accomplish our salvation here and hereafter, for our destiny is in our own hands and we cannot cast our burdens upon others.

Mrs. Mathews said that she was not prepared to speak, but that it gave her great pleasure to look into the many happy, familiar faces before her.

The President thanked Mrs. Mathews for her recent noble defence of the First Spiritual Union, which, he hopes will be resurrected to continue this work.

J. Battersby said that in all ages men had been troubled with the question of immortality. Prophets, seers, poets and scientists had seen as through a glass darkly, until the lowly Fox girls interpreted the tiny raps and enlightened the world by proving the certainty of spirit communion. Many ask, Why was not this revelation made before? There is a time for all things, and it came when most needed, that is, when materialistic notions were permeating all places, even the churches. This continent was once believed to be a chimera of the brain. Then no voyager ventured far from land. At last, at the proper time, Columbus crossed the ocean and discovered it. Can you imagine the trials that he had to endure? So, when the spirit-land was discovered, all manner of contumely was heaped on those who gave us the hope and the certainty of a future life. But now this philosophy is being generally received. It opens new opportunities and shows us heights and depths not yet attained.

Mrs. Eggert-Aitken said that although persecuted like other mediums, she pressed on firmly, because she was protected by the spirits. Becoming controlled, she prophesied that this year there would be more wonderful revelations than ever before. Strong bands of spirits, as well as persons in high places on this side, would stand by the mediums.

Under the influence of Mrs. Miner's sweet singing, Mrs. J. J. Whitney became entranced and gave names and descriptions of many spirits. Some persons were overcome by their feelings when they recognized their risen friends, and the scene was very affecting.

C. C. Cooledge told how, in the early days of Spiritualism, magnetic operators became confused by suddenly losing control of their subject, who would then be controlled by spirits. The Fox girls originated the alphabet of spirit communion, which is the crowning sheaf of the ages. Conditions have improved, and strides rapid and long have been made since then.

The President appealed to those present to join the society, and several ladies passed around with lists, securing twenty-four new members, which makes the total membership about two hundred and forty.

Mrs. J. J. Whitney became again entranced and gave many names, descriptions and messages, most of those described being recognized.

Mrs. R. H. Wilson, under control, said that Spiritualism has always been, and there is nothing outside of it. Organize to do glorious work in the promulgation of truth. In order to expand we must let others grow, and be charitable to all. Those spirits that come and are not recognized are wounded. At once welcome all. Through the development of those called undeveloped your own development is going on. Eventually all will be free, but not until you realize this truth.

Mrs. J. M. Mason read an original poem of merit, entitled "Spiritualism, Our Live Oak Tree."

Dr. L. Schlessinger, publisher of the *Carrier Dove*, said that when he was six years of age he was carried down two flights of steps by spirits, and gently placed at his mother's feet, and his father had witnessed strange phenomena in his presence. He paid no attention to Spiritualism until 1869, when he wrote to his deceased father-in-law, in order to cure the supposed folly of a friend, who had pressed him to write the letter. After enclosing it within several envelopes, each one of which, except the outside one, was marked, he had it stitched for safety. Then he and his friend called on Dr. R. W. Flint, the medium. Soon he received back the sealed letter with an answer which completely dumbfounded him. On his way home he called on Chas. H. Foster, the medium, from whom he received additional evidence, which convinced him of the fact of spirit communion.

Singing by the congregation then closed the services, which had lasted three hours.

TWO EVENING MEETINGS.

In Metropolitan Temple the evening service was opened with a pleasing overture on the organ by Prof. Eckman. The choir quartette sang "We Come," which was followed by an invocation by Mrs. Watson. Then Dr. T. L. Hill recited "Fraternity" (Doten) in a very acceptable manner, and C. H. Wadsworth sang "Far Away" in excellent style.

Mrs. E. L. Watson delivered with her usual eloquence an able address, entitled "The Spirit Side of Life."

The congregation joined the choir in singing "How Cheering The Thought," after which Mrs. Watson paid a loving tribute to Mrs. Nowell, who devotes much labor and expense to the floral decoration of the Temple every Sunday, and suggested that a collection be taken up to share that burden, as an act of simple justice, which request was liberally complied with. Mrs. Watson then said: "This morning Col. Bundy spoke of a certain visit he had recently enjoyed. I have heard from the lips of the hostess that her only regret was that the visit was not much more prolonged. Social intercourse like that was a revelation, such as anticipates heaven. The Colonel has fought, not only on physical battle-fields, but on spiritual as well, against fraud and chicanery. No man is braver. In the JOURNAL he is ever ready to defend and give all publicity to the merits of every genuine medium, but with those who steal the livery of heaven, in which to serve the devil, he makes no compromise. The times needed brave words, and he has spoken them. He has made great sacrifices and done noble work during the past twenty years. His devotion to the cause has almost cost him his life, and he has come here to gain strength. I wish that he could spend a year with us, and then return to his post, feeling that he had on a new coat of mail."

After thanking the friends for their presence, speech and song, Mrs. Watson gave them her benediction, and the services of the day were over.

In Washington Hall another meeting was held at the same time as the above, S. B. Clarke presiding.

Mrs. M. J. Hendee offered up an invocation, and then delivered the opening address in an eloquent and earnest manner, being followed by Mrs. J. Schlessinger, editress of the *Carrier Dove*, who read a beautiful poem. After an excellent poem and an essay by Mrs. M. A. Ellis, W. M. Reid made a brief speech, which was followed by a solo, admirably sung by Mrs. Carrie Miner. Judge A. Swift then spoke of the beautiful truths of Spiritualism, and of the remarkable ignorance of those who denounce this philosophy as having emanated from the devil. Then Miss Sophie Eggert recited in good style, "O Why Should the Spirit of Mortal be Proud?" Miss Wright and Mrs. Ada Foye delivered appropriate addresses, and after another beautiful solo by Mrs. Miner, the services were closed with a test séance by Mrs. Foye, who gave many names and messages by means of rapping, writing, clairvoyance and clairaudience.

CONTINUED AND CONCLUDED.

On Tuesday evening, March 30, the Progressive Spiritualists continued the celebration by giving a musical and literary entertainment in Scottish Hall. Recitations, songs and instrumental pieces were all rendered in a very creditable manner, after which the hall was cleared, and the pleasures of the dance were indulged in until midnight.

Wednesday evening, March 31st, the closing exercises of the anniversary took place in St. Andrew's Hall. The night was wet, still the attendance was fair.

C. Cooledge acted as chairman, and Mrs. E. C. Wms.-Patterson led the congregation in singing, which she accompanied on the piano. C. Cooledge gave an interesting historical sketch of Modern Spiritualism. He said that A. Newton, of South Church, Boston, was the first person boycotted on account of Spiritualism. Dr. Gardiner was also requested to withdraw from church, losing his practice at the same time, on account of his clairvoyance and spirit rappings, after which he became a leader in Spiritualism. Mrs. E. C. Wms.-Patterson said that the Rochester knockings would be remembered for ages. They are better appreciated by us who remember the effects of theological slavery. In 1662, the mediums of New England—the so-called witches—were whipped at the tail of carts. Thomas Paine was a great medium and prophet. Liberty was advanced more through his works and life than by the efforts of any other man. The spiritual phenomena have been the greatest liberator in Church and State. Science does much for progress, but during the past thirty eight years, Spiritualism has done more than Science has ever accomplished; and even the scientists have been much aided by advanced spirits. If Spiritualism becomes popular we fear the result, for unless wrong be demolished, truth and justice would be forgotten.

Christianity came to break the chains of slavery, but it did not free women, who were so deeply enslaved as to be totally ignorant of their slavery. Spirits have come to woman to sunder her chains, and bid her save herself. Few men advocate equal rights for women, but there is one society that does—the International Workmen's Association in its great struggle for the economic freedom of all. We cannot be free until we are self-sustaining; and the people will not be free till the soil is free. Though the sky is dark now, we are more hopeful than ever.

H. C. Wilson said that Mahometanism, at the end of thirty-eight years, had less than 100 believers, but now, after 1300 years, it has 500,000,000. There are already over 40,000,000 of Spiritualists. What will be their number when Spiritualism reaches full maturity? Even in Spain liberal papers are as numerous as here. Thought is to save the world without revolution. Intelligence is better than the sword; and if we discuss the burning questions of the day in the light of reason, all trouble can be settled without the shedding of blood.

Mrs. J. Hoffman said that three years ago she was induced to attend a spiritual meeting in Oakland. Through fear she sat near the door, so that she could run out. A trance medium (Mrs. M. J. Hendee) was preaching. Suddenly the speaker came straight to her, and she was too terrified to move. Mrs. Hendee told her the names of several of her deceased relatives, and described how she had been kidnapped when four years old. All was true, and she cried bitterly because she had so misjudged the mediums. Since then, when in trouble, spirits had brought people to help her. Mrs. Hoffman, under control, then gave about a dozen names, with descriptions and messages, most of which were recognized.

Mrs. Eggert-Aitken described many remarkable phenomena which occurred in her presence many years ago. She was entranced for three weeks at one time, and has frequently been taken by her controls to heal persons of whom she had known nothing.

Mrs. Thorndyke said that in Southern California Spiritualism was making but slow progress on account of the Jesuitical domination there. Religion has burdened us with errors. Let us get out of dogmas back to nature, and rid ourselves of the theological nightmare.

S. B. Clarke gave an interesting account of his early experiences in Spiritualism, and then read the following dispatch:

LOUISVILLE, KY., 2 P.M.

TO J. J. OWEN: The East greets the West on 38th anniversary. Grand time.

G. W. KATES.

Mr. Wilson read the remarkable prayer, which Milburn, the blind chaplain, recently offered up in Congress. The chairman followed with an attack upon the railroad kings and said that the government would soon confiscate their plunder. Then W. Hyde made a few remarks, after which the audience was dismissed, thus ending one of the most satisfactory celebrations ever witnessed here.

JOHN B. CUMMINGS.

For the Religio-Philosophical Journal.

The Personality Versus the Omnipresence of Deity.

BY J. M. KENNEDY.

No. 3.

I admit that if we accept space is endless, and that Deity is omnipresent, we may consistently accept also that God is a principle, and not a personality; and, repudiating the theological dogma that matter was reproduced from nothing, admit also that it is self-existent; hence in affirming as I do that God is a spirit personality, not omnipresent but localized, I recognize and accept the duty of accounting for the alleged co-existence of, and of defining the distinction between, the two distinct substances termed spirit and matter, claimed to be alike represented in nature or the world of effects.

It is generally accepted that what are termed "the original atoms," existing originally uncombined and free in their mutual relations, constituted the immediate germ source of physical creation; and it is alike accepted that through their combination or union originated new conditions of matter we term gaseous, fluid and solid states. The point of dispute has been and is, whether the original condition of self-existent matter was unparticled, or whether it existed in the form of atoms thus uncombined and free; and the solution of this alone will determine whether they were self-existent and simple elements, or were compound effects composed of spirit and matter; hence, assuming they were originally free and being so did unite in new and compound conditions, let us seek to comprehend why they thus united, as we may thus best solve the problem of their origin and nature. Those who believe the original atoms were self-existent elements, claim that their first unions were induced by an inhering tendency to act and re-act on each other, and assuming this to be true, thus explain their continued change in conditions resulting in the development of gaseous, fluid and solid states of matter, of which physical nature is said to be composed.

This theory substantially recognizes matter as the sole source of nature or the world of effects, and thus ignores the alleged co-existence of spirit therewith; but let us stop and carefully examine this alleged explanation of the conceded first unions changing the original condition of the atoms, for the theory involves one difficulty which its advocates should meet and remove, to wit; if the atoms originally uncombined and free were self-existent, it will follow that their first unions would constitute a change of their inherent condition which we may term "the beginning of creation" or birth of time, and as self-existence implies without a beginning, this birth of time would be a dividing line between two eternities of their existence—one preceding, and one future thereto, and the theory therefore impliedly recognizes that the original atoms existed unchanged in their free condition during the eternity which preceded their first unions; and this existence unchanged in condition of being would surely imply an inherent inertia rather than an inherent tendency to act and re-act on each other.

Now the point I make is, and for which I ask a solution, whether this implied inherent inertia of the "original atoms" during that eternity can be reconciled with their alleged inherent tendency to act and re-act as the explanation of their conceded first unions originating new and changed conditions of being, for I admit that each atom was characterized by a power of action we term force, which was either a property inhering in matter or it was the attribute of spirit embodied therein; but if force was a property inhering in matter, it must ever have been operative, and we must, therefore, ignore the implied unchanged free condition of the atoms during the eternity referred to, and if we accept their existence, free and unchanged, in condition during such eternity, we must infer they so existed because of their alleged inertia, and therefore, ignore their alleged inherent tendency to act, as it [illegible] reasonable to suppose that if the atoms were self-existent elements they would ever preserve intact their inherent character. Again, if they existed in their original free condition during the eternity referred to while they inherently possessed the power of self-action, or even the tendency to act and re-act as claimed, the fair inference would be that they possessed also the attribute of independent volition in the exercise of this power which would imply that matter is inherently both conscious and intelligent; but presuming none will affirm or adopt this conclusion I will leave to the advocates of this theory the task and duty of reconciling these seemingly fatal antagonisms between its premises and conclusions, and in my next ask the attention of my readers to another theory and its teachings accounting for the existence of atoms.

Philadelphia, Pa.

A Strange Story.

The *Christian Union* says:

"Our esteemed contemporary, the *Intelligencer*, vouches for the exact truth of this story, which it entitles 'A Special Providence:' Mr. and Mrs. A., Americans, were in Switzerland, and were joined by Mr. and Mrs. B., also Americans, and made excursions in company through a part of that picturesque country.

"After a few days Mr. and Mrs. A. left for Italy, informing their newly made friends of the route they intended to take. After they had gone Mr. B. was dominated with a conviction that he ought to follow his friends into Italy. He felt that there was something for him to do there, that for some reason his presence there would be necessary. This conviction troubled and burdened him for two or three days. But go into Italy he could not, for his means would not allow it. While perplexed, a bill of exchange, entirely unexpected, was received from a friend in America—a bill he had no reason to expect. It was sufficient to enable him to make the trip into Italy. He explained to his wife that by traveling rapidly they could overtake the A.'s at a certain place. They started at once. On reaching the city decided on, they found that Mr. and Mrs. A. had just left. They took the next train for the next city generally visited by tourists, and, looking around in the station as they alighted, spied the A.'s about to enter a train for a point further south. Arrangements were at once made to go on together. While at Rome, the air became chilly, and the A.'s had a fire made in the evening in the stove in their room. According to the Italian custom, the fire was of charcoal. During the night Mrs. A. aroused her husband, saying that she felt very much oppressed, felt very strangely, and urged him to rise and give her a portion of a remedy they carried in their luggage. Mr. A. found it difficult to raise himself; his limbs refused to obey his will, but, by a great effort, succeeded in getting upon his feet and across the floor to strike a light, when he fell and became unconscious. Mrs. A. also, by a great effort, rose and made her way to her husband, and, finding him fallen, and, as she feared, dead, as rapidly as possible walked to the door, and as she passed into the hall, cried out, 'Oh! my husband, my poor husband!' and fell almost unconscious. Mr. B., in the next room, had been restless and unable to sleep, and heard the cry. He sprang from his bed, and, after dressing hastily, entered the hall where he found Mrs. A. lying, but evidently alive, and passing on to find Mr. A. Reaching him, he found that his pulse was barely perceptible, and, divining the cause of the disaster, threw up the windows. After using restoratives Mr. A. gradually recovered consciousness, and Mrs. A. also revived. Mr. A. had been within about five minutes of death. These were all Christian people. We have given the facts without any coloring. They all believe that the life of Mr. A., and probably that of his wife also, was saved by a special providence. It was ascertained that the flue in the chimney was choked, and the deadly carbonic acid gas from the charcoal fire gradually filled the room. It is odorless and tasteless, and is detected only by its suffocating and paralyzing effect. These American travelers based their belief in a special providential intervention on these points; the conviction, which Mr. B. could not shake off, that he ought to go to Italy, that there was something there for him to do; the unexpected delivery of a draft which made the journey possible; the wakefulness of Mr. B. on that fateful night, and his immediate apprehension of the cause of the prostration of his friends. Why should he, a man who all his life long had had nothing to do with charcoal fires, divine at once that his fellow-travelers were almost suffocated by charcoal gas? We have the account directly from one of the company."

Spiritualism gives a key to this mystery. This seems a case in which good friends over the other side laid their plans successfully to save the life of one whom they prized and whose work on earth was not done. Just as naturally as such things are done here did these invisible intelligences, these people in the higher life, devise and carry out their plans.

G. B. S.

Detroit, Mich.

A Canada Paper on Spiritualism.

To the Editor of the Religio-Philosophical Journal:

The following from *The Mail* of Toronto, Canada, will be read with interest, although it does not do full justice to Spiritualism:

The Spiritualists in the United States have just closed the celebratiom of the thirty-eighth anniversary of the discovery of spirit-rapping by the Fox girls in Wayne county, N. Y. Two of these girls, twelve and nine years old, often heard mysterious rappings on the floor of their bed-room, and at length, after having spoken of the matter to their parents, they summoned up courage to open communications with the agency which produced the noises. The official account submitted at a Spiritualist convention at Louisville, Ky., the other day, says that on the night of March 31st, 1848, when the rappings had commenced as usual, Kate imitated them by snapping her fingers, and the raps responded with the same number of sounds. Kate then said: "Now, do as I do; count 1, 2, 3, 4, 5, 6," at the same time striking her hands together. The same number of raps responded, and at similar intervals. The mother of the girls then said: "Count 10;" and ten different raps were heard; "count "15," and that number of raps followed. She then said: "Tell us the age "of Cathy (the younger child) by "rapping one for each year," and the number of years was rapped correctly. In like manner the ages of each of four other and then absent children were by request indicated by this invisible agent. Mrs. Fox asked if a human being made the noise. There was no sound. She then said, "If you are a spirit, make two distinct sounds." Two raps were accordingly heard. Three weeks afterwards it was made known by the raps that the body of a murdered man lay buried near the cellar, and it was found at the spot described. He had mysteriously disappeared whilst living in the house five years before. The Fox family removed to Rochester shortly after the discovery of Spiritualism, and new phenomena, including clairvoyance and the movement of ponderable bodies without visible agency, were developed. The cult of Spiritualism became general in Rochester and the neighborhood, and the official statisticians now say that there are thirty millions of Spiritualists in the world, though this is probably a sanguine estimate.

Spiritualism has been investigated by scientific men, and the verdict seems to be that, amidst almost infinite fraud, there is a grain of truth; that a force or a class of forces exists with which as yet we are imperfectly acquainted. This judgment it is not our intention just now to discuss. It is well to point out, however, that spirit-rapping flourished on this continent long before the Fox girls discovered it. It is well known that the Indians believe in clairvoyance. Their medicine men undergo long fasts, and then profess to be able to look into the past and the future, and to describe occurrences going on at a remote distance. That they are acquainted with spirit-rapping is also certain. Father Arnud, a Labrador missionery, whose evidence is quoted in "La Jongleuse" of Abbe Casgrain, the well-known French-Canadian writer, declares that the Indian sorcerers in that region are able "by the force of their will" to move the tent of poles and hides in which they practise their art, and that the tent responds by raps or by leaps to the question which they put to it. He also states that they possess surprising skill as magnetizers. Nearly all the old missionaries and many of the best informed ones of the present day testify to the very extraordinary feats performed by these Indian Spiritualists. The late Rev. Peter Jones (Kahkewaquonaby), in his history of the Ogibbeways, describes a visit he paid to a jeshukon or conjuring tent during a séance. The sorcerer was inside chanting a song to the spirit with which he desired to converse, when all at once the jeshukon "began to shake as if filled with wind." Mr. Jones lay outside listening, and "heard the muttering talk of one of the familiar spirits." Four or five spirits came upon the scene, but a friend of Mr. Jones, who was lying beside him, began to pray to God to have mercy on the deluded medicine-man, and "that very instant the jeshukon ceased shaking and the muttering talk stopped." This reads surprisingly like those pious stories concerning the confounding of devils by means of the sign of the Cross which are found in such profusion in mediæval church literature, but Mr. Jones tells it for truth. Mr. McColl, the excellent inspector of Indian agencies in the North-West, states in one of his official reports that, after a prolonged fast, the conjuror or medium enters the tent, and "immediately the breath of the spirits approaching begins to sway it, and continues to increase its movements until the first spirit enters, when a noise is heard, as if something weighty had fallen upon the ground." Visitors then ask the spirits through the medium about the illness of friends or concerning any other pressing matter, and the spirits reply, muttering to the medium, who shouts the answer to his customers outside. Archbishop Tache, in one of his books on the North-West, says he finds it very difficult to form an opinion on the subject. He thinks that as a general thing the sorcerers are simply clever impostors, but in certain cases which have come under his notice he has been tempted to ascribe the success of the medium to some occult force. This in the main is the conclusion which many scientists have reached respecting the genuine phenomena of modern Spiritualism.

The Indian medicine-man not only called up the spirits, but practiced poisoning, the medicine-men in some tribes being simply professional killers. No doubt, like the practicers of herbal magic amongst the Hebrews and other ancient peoples, their business in the first instance was merely to dispel sickness, tell fortunes, and so forth; but it soon developed into a murderous occupation, as in France, where the practice of administering magical potions led up to an epidemic of poisoning with which the infamous name of Brinvilliers is associated; or as in the United States, where many of the so-called female mediums are said to dispense a certain class of drugs for a purpose which it is not necessary to name. Modern Spiritualism, in fact, appears to be simply a revival of the art of necromancy, of appealing to the spirits of the dead, which is practiced, to-day, as we have seen, by the Indians, which was known to King Saul and the Witch of Endor, and which must have existed amongst men from the earliest dawn of life, if Herbert Spencer's hypothesis that ancestor-worship was the first religion to be true. Nevertheless it appears to be reasonably possible, or at all events not demonstrably impossible, that apart from all fraud, imposture and wickedness employed in producing the phenomena, there may be a force or agency at work scarcely dreamt of as yet in our philosophy.

M.

Woman and the Household.

BY HESTER M. POOLE.

[106 West 29th Street, New York.]

LIFE'S TRUE SIGNIFICANCE.

Deeper than all sense of seeing
Lies the secret source of being,
And the soul with truth agreeing
Learns to live in thoughts and deeds;
For the life is more than raiment,
And the earth is pledged for payment,
Unto man for all his needs.

Nature is our common mother,
Every living man our brother,
Therefore let us serve each other;
Not to meet the law's behests,
But because through cheerful giving
We shall learn the heart of living;
And to live and serve is best.

Life is more than what man fancies;
Not a game of idle chances;
But it steadily advances
Up the rugged heights of time,
Till each complete web of trouble,
Every sad hope's broken bubble,
Hath a meaning most sublime.

More of religion, less profession;
More of firmness, less concession;
More of freedom, less oppression,
In the church and in the State;
More of life and less of fashion;
More of love and less of passion;
That will make us good and great.

When true hearts divinely gifted,
From the chaff of error sifted,
On their crosses are uplifted,
Shall the world most clearly see
That earth's greatest time of trial
Calls for holy self-denial,
Calls on men to do and be.

But forever and forever
Let it be the soul's endeavor
Love from hatred to dissever,
And in whate'er we do,
Won by love's eternal beauty,
To our highest sense of duty
Evermore be firm and true.

—*Lizzie Doten.*

The case of the sewing-women, which was reviewed in last week's JOURNAL, seems to the great public to be less important than it really is. Two hundred thousand women in one city who have no other weapon than the needle by which to defend themselves from starvation, are re-inforced by a far greater number in the other cities of our country. They only exist under conditions of servitude and incessant toil. They have no time to complain, no organ to voice their distress, no vote to secure favorable legislation, and no organization to give strength to their purposes. They are hopeless, helpless drudges, in a land flowing with plenty, undrained in resources, and teeming with unwrought possibilities. Even the New York *Tribune* says: "It can not be denied that there is something wrong in the social machinery which makes it possible for human beings, and above all women, in a nominally enlightened and progressive country, to be reduced to a way of living which is in no essential distinguishable from the cruellest form of slavery."

Commissioner Peck, who has collected the tatistics from which have been quoted, believes that the only hope for sewing women lies in their leaving that line of work for some other. But how are they to do it? How can the woman drudging for a pittance collect enough to live on until she gets into some other kind of work. Where shall she go to find it? Where is she needed?

Evidently she must have help to find her place. That help must come from the intelligent, the powerful, the wise. The lowest wages of the working man, it is stated, "have seldom sunk below a rate at least double that to which the sewing-women have been forced." One who has studied the subject thoroughly says, "The increase of wealth in the centres of population does not better their condition. The constant influx of applicants for work keeps down the price of this labor. The absence of political influence and organization alienate legislative sympathy." His remedy is

ORGANIZATION.

This seems to be the great lever to act upon Society. We see its tremenduous power among the Knights of Labor. The writer quoted above, continues:

"The most serious hindrance to organization consists in the fact that these women are perpetually running a race with starvation. They can not leave their work for any thing, because sixteen hours a day of it only suffices to procure the most meagre subsistence. If, therefore, they are to be organized all the work must be done for them by such as have leisure, or can make it without endangering their own lives or the lives of their children. Here is a definite work which offers itself to those who seek to help their fellows. The end sought is a practical one, and with organization its attainment is virtually certain. If working-women were ever reinforced by an association like the Knights of Labor, we should soon cease to hear pitiful stories about wages of fifty cents a day for sixteen hours' labor, and the occupation of the 'sweaters' would be gone. Failing organization, however, we are compelled to express the opinion that the situation of these poor sewing-women is unlikely to be improved."

But there seems to be no Powderly to lead these white slaves into freedom, nor does it seem to be so much what is needed, as a Bureau of Direction.

Will not some rich, generous man or woman give this matter due consideration?

One half these women are needed in families. The kitchens, nurseries and chambers of the well-to-do class are suffering for their help. They ought to find good homes, food, protection, healthy work and moderate compensation, all over towns, villages and especially farming communities, from the Atlantic to the Pacific. And that organization must succeed that will wisely establish the means of equalizing the surplus women by sending them where they are needed. The disturbed equilibrium in the body politic may be restored just as it is in the human body, which is its type. Draw off the surplus life-force into the depleted portions, and the health of the whole system will be the result.

NATURE'S REMEDY.

It is a natural, wholesome process. It must be done through the heart of society,—and the beating of that heart shall replenish waste places and relieve the congestion of those ganglia known as cities.

It is useless to tell how much this balance is needed. Every housekeeper we meet, has to describe the story of her trouble for the want of help. The servant girl problem is one of the most difficult to remedy, and here, it seems to me, is the possibility of its solution.

It need not be objected that housework is hard; all real work is hard. It has its disagreeable side; nothing can be done without drudgery,—nor will it be denied that a great many women need to learn how to treat domestics. There are those who are hard, overbearing, selfish and exacting. Toil begins early and continues late. There are neither privileges nor attractions enough in the "hired girl's" life, and that is why so many shrink from entering service. Beside that, they do not know how to cook, nor, in fact, to do any thing as it should be done about the house. They need to be trained and enlightened, and then the way made for them to find the places they should fill, rather than starve or fill the ranks of prostitution in overcrowded centres of population.

The great ethical and spiritual movements of the age, ought to become more and more practical. We have had theorizing enough, let us put our shoulders side by side to the wheel of progress, and do some good, thorough work. We can dream and talk, lecture and write, while our sisters are starving. Meantime the state of things grows more appalling and threatening.

Such a Bureau of Direction requires both money and organizing and executive ability. Women alone can not and ought not to undertake any such work.

If the principles of the true Spiritual Philosophy have taken a deep hold upon the public, they will bear fruit. Let us hope they may work for the weak, the ignorant, the oppressed and helpless of our working-women.

April Magazines not Before Mentioned.

THE CENTURY. (The Century Magazine Co., New York.) Strikes, Lookouts and arbitrations is the title of a timely article in the April *Century*, by George May Powel. Three anecdotal articles in this number form a most entertaining account of the famous Confederate cruizer Alabama and her duel with the Kearsarge. In Memoranda on the Civil War, Captain Charles King replies to General Pope. A portrait of Longfellow is the frontispiece of the number. It accompanies a paper by Mrs. Annie Fields, giving glimpses of Longfellow in social life. Creole Slave Songs is fully illustrated and entertaining. Mr. and Mrs. Pennell conclude their descriptive and pictorial narrative, Italy from a Tricycle. A profusely illustrated paper on Toy Dogs completes the series on typical dogs. The fiction of the number comprises the third part of The Minister's Charge, the conclusion of John Bodwin's Testimony, and two short stories, Sister Tabea and April's Lady. Dr. Washington Gladden contributes an essay on Christianity and Popular Education. Topics of the Time contains a discussion of the personal and art questions, which are suggested by the proposal to erect a national memorial to General Grant. The poems of the number are contributed by Mrs. Celia Thaxter and others.

THE ENGLISH ILLUSTRATED MAGAZINE. (Macmillan & Co., New York.) The frontispiece for this month's issue is the portrait of a North Country Fisherman. My friend Jim, by W. E. Norris, is continued. The Statue in the Sea Wood; A North-Country Fishing Town; Dorothy Osborne; The London Charterhouse; The Flood of Is in Brittany and the Unequal Yoke, complete the contents.

THE PATH. (Wm. Q. Judge, New York.) Number One, Volume One of this monthly is received. It is devoted to the brotherhood of humanity, Theosophy in America, and the Study of Occult Science, Philosophy, and Aryan Literature, and published under the auspices of the Aryan Theosophical Society of New York.

THE PHRENOLOGICAL JOURNAL. (Fowler & Wells Co., New York.) Contents: John B. Gough; Familiar Talks with our Young Readers; A New Doctrine of Evolution; The Servo-Bulgarian Struggle; Phreno-Mesmerism; The Christian Religion; Puck and Brownie; Edward Everett, and much good readable matter completes this issue.

MENTAL SCIENCE MAGAZINE AND MIND-CURE JOURNAL. (Chicago.) Contents: Ambiguous Terms; Essentials and Non-Essentials in Mental Healing; Rational Mind-Cure; Our Spiritual Being; The Mysteries of Healing; Immortal and Invisible Drops, Etc.

THE UNITARIAN REVIEW. (Boston.) Contents: The Inevitable God; Man Finite; Dr. Bartol on Channing and Garrison; The Sufficiency of Christianity; The Pathos of Socialism; Editor's Note-Book; Review of Current Literature.

JOURNAL OF THE AMERICAN AKADEME. (Alexander Wilder, M. D., Orange, N. J.) Contents: Seen and Unseen; Christ and Creeds; Conversation; The Classic Hermes; Selected Aphorisms; The American Akademe; Literary.

DIE BUNTE WELT. (International News Co., New York.) This new German illustrated weekly will be a first class publication at the low price of six cents a copy. A special feature will be its illustrations.

THE PHRENOLOGICAL MAGAZINE. (L. N. Fowler, London, Eng.) Contents: Mr. Francis Galton; The Study of the Human Face; About Criminals; Phrenology for Children; Health Hints; Book Notices; Etc.

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) Interesting articles will be found under the following heads: General Articles; Answers to Questions; Topics of the Month, and Studies in Hygiene for Women.

THE SIDEREAL MESSENGER. (Northfield, Minn.) Contents: The Relation between Meteoric Orbits and Radiants; Solar and Magnetic Observations; The Red Spots on Jupiter; Editorial Notes, Etc.

THE VACCINATION INQUIRER. (London, Eng.) The contents of this month's issue is varied and interesting to those agitating, the subject of the Abolition of Compulsory Vaccination.

THE HOMILETIC REVIEW. (Funk & Wagnalls, New York.) The usual amount of sermons, miscellaneous and editorial matter fill this month's issue.

THE PANSY. (D. Lothrop & Co., Boston.) Appropriate stories and illustrations fill the pages of April *Pansy*.

BABYHOOD. (New York.) A magazine for mothers and devoted to the care of Infants and young children.

THE LIBRARY MAGAZINE. (John B. Alden, New York.) A select number of articles from various sources appear in this issue.

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) The short stories and pictures will attract the little ones.

ST. LOUIS ILLUSTRATED MAGAZINE. (St. Louis, Mo.) The usual amount of good reading is found in this number.

BABYLAND. (D. Lothrop & Co., Boston.) The little ones will find short stories, verses and pictures to amuse them this month.

THE SHORTHAND WRITER. (D. Kimball, Chicago.) A monthly magazine devoted to the interests of Takigraphy and its writers.

New Books Received.

CHOICE RECITATIONS AND READINGS by Popular Authors. Compiled by Mrs. Alonzo Foster. New York: J. S. Ogilvie & Co. Price, paper cover, 10 cents.

ROWLEY PATTERSON'S GRAND THEORY OF the Progression of Mankind, Animals and Planets. Dansville, N. Y.: Bunnell and Oberdorf. Price, 15 cents.

ANTI-PROHIBITION. By W. S. Bell. Chicago: Max Stern & Co. Price, second edition, enlarged, 20 cents.

LIGHT ON THE HIDDEN WAY. With an Introduction by James Freeman Clarke. Boston: Ticknor & Co.

KANT'S ETHICS. Griggs Philosophical Classics. By Noah Porter, D. D., LL. D. Chicago: S. C. Griggs & Co. Price, $1.25.

A STUDY OF PRIMITIVE CHRISTIANITY. By Lewis G. Janes. Boston: Index Association. Price, $1.50.

WHAT IS THEOSOPHY? By a Fellow of the Theosophical Society. Boston: Cupples, Upham & Co. 12mo. cloth. Price, 50 cents.

THE EUREKA COLLECTION OF RECITATIONS and Readings. Compiled by Mrs. Anna Randall Diehl. New York: J. S. Ogilvie & Co. Price, 10 cents.

Handling Fire with Impunity.

On Tuesday, Feb. 23, a séance was held at the residence of Mr. H. Rawson, Accrington House, at which a very good and harmonious circle assembled.

Mr. Hopcroft was the medium, who was entranced by his favorite female control, "Vina Green." The medium was under influence for two hours and a half. The proofs given were entirely satisfactory to all present. One of the most startling exhibitions was when the medium placed his hands right inside a large burning fire, and took them out without the slightest appearance of any bad effects. One gentleman was present who was determined not to suffer any deception, and minutely examined his hands, and declared that not even the tips of the fingers were at their natural heat.

In order to give even more and entire satisfaction, a piece of newspaper was torn from the corner of a daily, and lighted. Mr. Hopcroft held the blazing fragment with one hand, and held the other hand both back and front in the blaze from the paper, without the slightest ill effects. This was unanimously pronounced by the circle as quite satisfactory, as no person in a normal condition could have dealt so indifferently with real live coals.

Many descriptions of departed friends and relatives were recognized, others were described which were not so. The meeting broke up about 10:30, and all seemed highly pleased with the sitting.—RICHARD BURRELL *in Medium and Daybreak.*

A Dog as a Gas Detector.

A little dog on the Norwegian schooner Rebecca, lying off Hudson street, Jersey City, roused Capt. Falkenberg yesterday morning by tugging at his bed covering and barking frantically. Finally, suspecting something wrong, the Captain dressed and followed the dog. The animal leaped against the compartment in which two of the schooner's sailors slept. When it was opened a volume of coal gas poured out and the two sailors were found unconscious in their bunks. They were taken to the City Hospital and their recovery is still a question of doubt. Their names are Christian Hunker and Robert Anderson.—*New York Times.*

Your system is now more susceptible to the benefits of a reliable medicine than at any other season. Take Hood's Sarsaparilla.

President Noah Porter, of Yale College, has completed his work on Kant's Ethics, and it is now in type. The book will appear early in April as the fifth volume in the series of "Griggs's German Philosophical Classics," published by S. C. Griggs & Co., of Chicago. The theme of the book is Kant's Ethical Theory as contrasted with his practical teachings. It is expository and critical, stating the points largely in Kant's own language, and offering such comments as may be helpful to a more complete understanding and appreciation of the great German thinker. President Porter's name is a sufficient guarantee of the scholarly accuracy and value of the work. The preceding volumes of the series are "Kant's Critique of Pure Reason," by Dr. G. S. Morris; "Schelling's Transcendental Idealism," by Dr. John Watson; "Fichte's Science of Knowledge," by Dr. C. C. Everett; and "Hegel's Æsthetics," by Dr. J. S. Kedney. Other volumes are in preparation.

The publishers of *The Century* are entirely out of the April number, containing the Alabama and Kearsarge articles, and as the printers of the magazine are moving to their new quarters on Lafayette Place, it will be impossible to issue a new edition without seriously interfering with the printing of the May number. In response to a cable message the English publishers are returning all the copies of the April issue they can spare,—only five hundred.

The General Passenger and Ticket Department of the *Michigan Central Railroad* has issued a neat pamphlet, illustrated, telling us something about Niagara. Also Facts and Figures about Michigan, and year book for 1886. The latter is a handy and valuable volume.

The Emperor and Empress of Japan have, through His Excellency, R. Kuki, their Minister at Washington, expressed their thanks to Mr. Edward Greey for his last Japanese book, "A Captive of Love."

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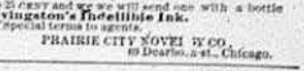

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The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, April 24, 1886.

Uses of Doubt—English Secular Review.

This is said to be an age of doubt and skepticism, but it is also an age of affirmation and strong faith and positive knowledge. The doubters who in days gone by were silent, speak out. The larger charity and the lesser power of bigotry allow this freedom of expression. It may sometimes be abused yet it is far better than the old silence and fear. This is a day of critical analysis and close sifting of evidence, and nothing is held too sacred for investigation. The result is that agnosticism and materialism are open and pronounced, while the affirming of great spiritual truths is strong and clear. This outspeaking and sifting shocks cherished feelings of reverence and is sometimes rude or flippant, yet it is not without marked benefits. It clears up and settles and solidifies our conceptions of things; it goes to the foundation so that truth stands the firmer and error is undermined and toppled over. Doubt helps to make truth clearer. He who blindly accepts the highest ideas because they are in some book or creed which is authority over his soul, has often but vague and shadowy views; but let his thought be questioned and his views doubted, or let him dare to question and doubt himself, and discussion or thought bring new light to his soul, the vagueness is gone, the truth stands in its perfect proportions. Sometimes there may be a shipwreck of faith, but more sail the broad seas steering by the stars, and the shipwrecked shall at last be cast ashore and saved. The carping doubts which assail Spiritualism are trying enough, but they serve to call out new and stronger proofs, and the gold is thus purified and will be counted as real in fit time.

We may well bear in mind that among the doubters of our day are good and true men and women, able and of excellent character, persons sick of the jangle of creeds, weary of the cruelty of outworn dogmas, who express their doubts in good faith, and in decent earnestness. George Eliot was of this class—never scoffing at the sincere believer, reverent of any truth she could see, and aspiring for the best and highest in thought and life. One feels this, while feeling that there was an aching void in her heart, a shadow over her soul because certain great spiritual realities were not clear to her. She is now where her sad sincerity has won its fit reward. She has joined "the choir invisible," and lives as an immortal and noble personality; not as a memory on earth and nothing more.

There is, too, the scoffing skeptic, flippant and ready in shallow ridicule of what others hold sacred, denying much and affirming little. Poor food for the soul, poor help to a better life, is this negation. It has been said that "doubt is the beginning of wisdom," but this shallow skepticism reveals a feeble and unhealthy mood of mind, perilous if persisted in.

Before us lies *The Secular Review*,—"a journal of agnosticism and neo secularism," —a fair sixteen-page weekly sheet from London. Looking into its contents has called out these thoughts. It is edited by "Saladin" (W. Stewart Ross), and is in sympathy with Bradlaugh, Holyoake, and others of their class, who hold that we only know of man's life in this world, of which life the body seems the cause and the mind the result, both probably to die and end together, the outward senses being the only source of knowledge, or at least of any that is at all reliable. Of course all speculation touching the life beyond is of small use, and religion is superstition, a hindrance not a help to man. A cold and narrow range of thought to the Spiritualist, but "let every man be fully persuaded in his own mind."

Inevitably this agnostic secularism swings toward materialism, the poor notion that the clod is king and the soul subject, matter the cause and mind a fleeting result of its higher organization in man.

The *Review* is said, in a circular, to be "the only journal of advanced thought....to adopt a policy compatible with the higher moral tone and riper culture of modern times; ....and it distinctly repudiates the....revolting prurience in sociology which has made popular freethought "a hiss and a byword to all whose adherence would be of value.....Some of the most able and scholarly writers contribute to it; and although the editorial policy is uncompromisingly hostile to the popular and dominant faith its columns are open to the defence of Christianity from clergy or laity of recognized ability."

This gives one an expectant hope of dignity and culture combined with frank and strong speech. Of Spiritualism nothing is said in this number, but the secularistic attitude toward it is that of pityful ignoring or poor contempt.

On the first page of the *Review* are "At Random" articles, chiefly on a visit of the editor to Spurgeon's tabernacle. The following extracts fall quite below "the higher moral tone and riper culture" promised in the circular. They openly say:

"I flung down my profane pen, stuck on my hat, and strode off to the house of the Lord. The house of the Lord at Newington is not overlike the houses that the Lord usually lives in. It has no steeple up which he can climb and take a peep into heaven to see which angels are moulting and what high jincks are going on between Abimelech and Sarah....I edged up till I had an excellent view of the platform and the sanctified duck-pond (baptismal font) in front. Some dozens of the Lord's principal fuglemen and bottle-washers sat on the platform. After a few bouts at praying, and other devout tomfoolery, Mr. Spurgeon disappears from the rostrum. In passing, I wish to put it on record that Mr. Spurgeon prays to his maker in a loud voice, as if his maker were deaf. He assures everybody that his maker is quite near, and yet he continues to bawl at him as if he were a quarter of a mile away. He dogmatically insists that his maker is inside of him. Inside of him there is certainly room for a small maker; but he might surely select more desirable accommodation. To this said maker, inside of him, to whom Mr. Spurgeon bawls—knowing best the acoustics of his own interior—he is familiar, if not, indeed, impertinent. If I were God, I should snub Mr. Spurgeon for his irreverent familiarity.

It is when the preaching and praying prelude is over that the real comedy begins. Mr. Spurgeon disappears, and his brother in the flesh and in the Lord steps out from behind some red curtains in front of the platform, and, arrayed in fishing boots and a holy waterproof, wades as deep as the pelvis into the pond for gospel goslings.

On the right, emerging from behind the red curtains, came seven silly females, dressed in white from head to foot, and sloping up conically from the floor to the crown of the head.

At a given signal, sugar-loaf No. 1 stepped down into the vat, up to the waist in water. There she took her stand by the pork-butcher looking person with the fishing-boots and the waterproof. And there stood the she-noodle in white, with only the one half of her visible above the water. The saint in the fishing-boots, ungallantly keeping himself dry while she was being soaked, insinuated his right hand beneath her tippet from behind and laid his left hand affectionately upon her breast, just under the chin. Then says he, in the voice which saints assume when they mean to be supremely solemn: 'My dear sister in Christ, as an outward and visible testimony that you enter in communion with our holy church, by your own desire, I baptize you in the name of the Father and of the Son and of the Holy Ghost.' The word "ghost" is pronounced with a jerk, for the saint in oil-skin and over the haunches in water simultaneously pushes with the hand on the chest and pulls with the hand on the waist, and, in an instant, throws the "dear sister in Christ" off her feet, and she falls back into the water with a splash, and it closes over her upturned face.

The water-proof saint, however, fishes her out and hands her to a person who stands on the margin of the holy pond in a sort of marble horse-trough. Another person stands opposite him, in exactly similar marble horse-trough. This person of the second horse-trough throws a long white cloak over the drenched and dripping sister. This is necessary, as the thin and clinging wet garments would reveal to us the exact form and symmetry of the "dear sister in Christ" in a manner that would demand the attention of the Lord Chamberlain. The two saints in the two horse-troughs have, altogether, the style and bearing suggestive of their having served their apprenticeship as barmen and chuckers-out in the Elephant and Castle tavern. Each "dear sister in Christ" is taken in turn, till the whole seven are drenched in the name of an unproven God, a fabulous Christ, and an incomprehensible Ghost....

I did not hear any voice from heaven, and I saw no dove descending—indeed, if any fowl was represented there, it was not the dove, but the goose. The shrieking saints were hustled in behind the omnivorous red curtains, through the openings of which I had seraphic visions of bustling slippers and hands and petticoats, suggestive to me of the mysteries that were being enacted behind the veil.

In our rude western city such stuff as this would be called coarse and vulgar. Historical, scientific and anti-theological articles of some ability follow, but all point the moral(?) of bodily death as the end of man.

The foolish saying of Lecky, "Terror is the beginning of religion," which the Hindoo Vedas plainly contradict, is approvingly quoted, and in Editorial Notes we find this specimen of "riper culture," the editor and the Christian "Inquirer" being on the same level of old-time crudeness.

Under the heading "Queries and Answers," the *Christian Commonwealth* has the following:

Will any of your Christian readers of the *Commonwealth* give me information why we are provided with a knee-cap? I have been informed the reason is that we may kneel down to pray to our Maker in heaven. Take, for instance, the cattle of the field—do they do obedience to their Maker before they lie down to rest? Should be pleased if any Christian gentleman would answer this in your next issue. Thanks for allowing me a small space in your valuable paper.—INQUIRER.

Of course, the knee-cap is a special adaptation in man, the praying animal—the only animal besides the spaniel that is a fawning, whining humbug. "The cattle of the field—do they do obedience to their Maker before they lie down to rest?" No, indeed; for they have never proved that they have a Maker, and, consequently, have no need of knee-caps with which to pray to him. Man also has not proved that he ever had a Maker, or that he ever was made, but, then, he has knee-caps, and he must utilize them by worshiping something.

The beasts "of the field" have no knee-caps; but one of them, the ass, has ears not of the shortest. Here, too, is a divine adaptation of means to ends. The long ears are given to the ass that he may be quick to distinguish the voice of his "Maker" when it utters the divine words: "I, the Lord God of thy fathers, have a message (and a thistle) for thee, O Neddy, the only begotten, this day, of the Holy One of Israel." So much for the design argument in knee-caps and long ears.

George Holyoake and Mr. Bradlaugh have won the confidence and respect of eminent men who do not endorse their anti-religious opinions, but we must say that this *Secular Review* does not increase our respect for English Secularism.

G. B. Stebbins will speak at East Dennis, Mass., Sunday, May 9th; at Stafford, Ct., Sunday, May 16th and 23rd.

"Another Good Man has Gone Astray."

The above announcement is so frequently made by the leading daily papers, that it has ceased to excite the least surprise. The world in the aggregate is *far* from being perfect, and when a prominent minister of the Gospel goes astray, he only gives expression to an impulse that permeates to a certain extent a very large portion of humanity, and which finds in him a place for full unfoldment. Perfection does not inhere in the masses; it is never found even in isolated cases; approximation thereto is all that can be realized by those who are considered as bright and shining lights, and whose characters and deeds are worthy of emulation..

In glancing over the clippings from various papers, the following characteristic headings attract our attention:

"They will Try the Preacher"; "he said he was a Minister, and after a Brilliant Success in the Pulpit he ran off with his Host's Daughter."

"The Rev. Dr. Bristor in Court."

"Boston's bold Parson, the Rev. Mr. Downs, who had been deposed from the Ministry Preaches to 12,000 People."

"The Rev. W. W. Downs and Mrs. Annie Tabor Indicted for Adultery."

"A Minister Alleged to have used Bad Language."

"Confessing his Disgrace."

"The Mystic Scandal Revived—Pastor Hunt and his Wife Institute Cross Suits for Divorce."

"Charges Against a St. Paul Parson."

"A Mob after a Rector who Eloped."

"Fight in a Church."

"The Rev. Mr. Pershing of Pittsburg, charged with Conduct Unbecoming a Minister."

"Disgracing a Church."

"Pastor Phillips's Forgeries."

"Charges Against a Clergyman."

"Deposed from the Ministry on Account of Improper Conduct."

These announcements made in the daily papers demonstrate the fact, that however exalted the position in life may be, the savagism of human traits will at times be developed, and that ministers of the Gospel, however sacred their calling, have not yet arrived at that degree of perfection in which the debased condition of human nature has entirely disappeared from them. Take for example, the serious imbroglio that occurred at St. Albert's Catholic Church, Detroit, Mich. The troubles were resumed one morning when Fathers Dombrowski and Jaworski, the newly appointed pastors, attempted to read the morning masses. A crowd of 1,000 Polish women and a number of men were in the church, and the services were interrupted by yells and the brandishing of fists, and a number of the women tried to get at the altar to remove the priests. Policemen were stationed at the heads of the aisles and prevented any progress toward the altar. One woman, Lizzie Jewandowski, climbed over the pews and got within the sanctuary, where she prayed and yelled by turns in Polish. Father Jaworski came forward to speak to the people, but eager hands clutched him and tore his habit off. At this time there were thirty policemen in and about the edifice, and conflicts between them and the people were many. Fathers Dombrowski and Jaworski were pelted with mud while crossing the street on their return to their seminary, opposite the church. The police cleared the street, but the crowd closed in, making it impossible to prevent the assault. The members of this congregation were only a very little in advance of wild savages.

There is at present no system of inoculation whereby the virus of savagism which exists in the human family, more or less attenuated, can be successfully dissipated or held completely in abeyance. Pasteur may be able to combat the ravages of splenic fever in cattle, the cholera in fowls and hogs, or hydrophobia among dogs, yet his skill, however grand and towering it may be, could not check the vital force of the remnant of barbarism in that minister who so far forgot himself as to commit adultery with the wife of one of his most esteemed church members. There was Rev. Stewart Ross (as set forth by the New York *World*), formerly rector of Christ Church at Belfast, Ireland, who was addressing the Plymouth Young Men's Christian Society one evening at Plymouth, Eng., when Charles Joy, the Canadian Emigration Commissioner, burst into the room and shouted, "You hypocrite, you eloped with my wife!" Ross turned pale and fled from the room. His audience was surprised and greatly excited. The moment many of them realized what was the matter they became a howling mob and pursued their lecturer for a mile, yelling all the time. At this point Ross, who was breathless and driven to bay, turned suddenly and stabbed two of his most active pursuers. Others coming up seized and disarmed the murderous rector. The police then put in an appearance and arrested Ross. It transpires that Ross disappeared from Belfast previously, leaving a wife and three children. Mrs. Joy, who was a teacher in his Sunday-school, also disappeared at the same time, which led to a report that the couple had eloped. This rumor was confirmed when Mr. Joy received a letter from Ross, in which the latter said: "Your wife has undergone malpractice, and you had better arrange for obtaining a divorce from her." Mrs. Joy was found in the prisoner's lodging, and, when informed of her paramour's arrest, gloried in her connection with the "Lord's anointed," as she called her illicit lover.

In view of the facts we have presented—which are dark, dismal and heart-rending—we are led to infer that perfection does not exist among ministers of the Gospel, and they are as liable to err as the same number of any other class of people. In morality, virtue, honesty and intelligence, the 70,000 ministers in this country do not excel the same number of farmers that can be found in many parts of the Eastern or Western States.

Death of John Humphrey Noyes, Founder of the Oneida Community.

It appears from an Eastern paper, that John Humphrey Noyes, founder of the Oneida (N. Y.) Community, is dead. He was born in Brattleboro, Vt., on Sept. 9th, 1811. He died at his home at Niagara Falls, Ontario, on April 13th. Mr. Noyes was the father of the Perfectionists who peopled the Oneida Community. He studied theology at Andover and New Haven, and was licensed to preach in 1833. But he was carried away by a fanatical study of the Bible and by the frenzied preachings of revivalists under whose ministrations he chanced to sit. He conceived altogether new ideas of the scheme of salvation, and devoted himself for the next twelve years to spreading his doctrines by "preaching salvation from sin." He began his original ministrations at Putney, Vt., the home of his parents, and his license as an orthodox preacher was annulled. He promulgated his extreme "Perfectionist" views by means of the *Oneida Circular*, and also published a number of books, including "The Second Coming of Christ," "Bible Communism," "Male Continence and Scientific Propagation," and others on kindred topics. In the course of time he drew about himself a band of some forty faithful followers at Putney. It was in 1845 that he first declared his peculiar views of the relations of the sexes, and a year later the Putney Community adopted them in practice. They professed to repudiate the doctrine of free love, but women as well as goods were enjoyed in common lot by the Perfectionists, and the equality of women with men in social and commercial affairs was maintained. Their views were regarded by the good people about Putney with such disfavor that the little band of fanatics was driven by force and threats from the community.

This led to a pilgrimage to Oneida, Madison County, N. Y., where in 1848 the now famous Community was established with a membership which presently grew to over 200. They started in with forty acres of untilled land, but in a little over twenty years the Community, by industry and thrift, had acquired 664 acres of land, abundant water power, and manufacturing interests representing some $200,000. Hardware was among their manufactures, and silk was one of their chief products. Farming was, however, the general occupation. The system of complex marriage and the "unitary home" worked its natural and most melancholy results, which were seen in the younger generation which came up during Mr. Noyes's control of the Community. In 1879 it was found necessary to abandon the institution of complex marriage, and the other practices of the Communistic settlement fell into disuse. The belief of Noyes in a dual God, male and female, in whose image men and women are made, and of a sinless life, made so by unselfish intercourse up to the point of perfection, is still shared by many survivors of the little band of early settlers at Oneida, but the Community is without a leader and without honor in its own country.

Death of Thomas R. Hazard.

Thomas R. Hazard closed peacefully a long and busy life on earth, in March, listening to the reading of a hymn by Mrs. Hull, with evident enjoyment when the change came, as the *Banner of Light* says. The simple funeral was at the family home, and burial vault at Vaucluse, R. I., at noon of March 30th. The Bible chapter, "O, grave, where is thy victory," etc., was read by a nephew, and a poem of Mrs. Sigourney's by a friend, when the family and friends walked to the vault and the nephew read the Lord's prayer as the body was laid in its resting place. A few years since Mrs. Julia Ward Howe read a touching poem of her own at the same place, at the burial of a daughter of Mr. Hazard. About 85 years of age, Mr. Hazard's bodily and mental vigor were wonderful. He had held several leading business positions in manufacturing enterprises, always sustaining a high character for ability and integrity. A devoted Spiritualist, he was ever courageous and frank in expressing his opinions, and ready to give his social influence, his time and his means for an unpopular and misunderstood truth which he greatly prized. We have been obliged to criticise him as of more zeal than wise discrimination in his estimate and judgment of some of the mediums whom he visited and upheld, because in such matters, errors of judgment, or lack of care in methods of investigation, must be criticised; but we have never held that he stooped to deception or intended to uphold evil.

His courage and devotedness we earnestly commend. From his higher home no doubt he would say in his strong and decided way: "Be true and strong as I tried to be. My human errors, which we all have, try to avoid."

J. Madison Allen is busy in Vineland, N. J., and vicinity. He spoke at anniversary exercises March 31st, April 4th and 11th. He will make engagements with Western societies if application is made soon.

Jay Gould is not generally credited with being a religious man, but it is on evidence that during the hight of the strike he said to one of the brokers, "Let us prey." And then they went down on Wall street and preyed.—*Chicago Tribune.*

The New York Medical Journal.

The New York *Medical Journal* at last has waked up to the necessity for "Experimental Psychology" in the interest of therapeutics for the medical profession. It says, speaking of a paper by Mr. Joseph Jacobs ("Mind") in its issue of April 10th:

> "We cannot help feeling that a 'Society of Experimental Psychology' organized on the broad basis laid down by this able essayist, would serve a most useful purpose in the United States. The main difficulty with such enterprises, as heretofore attempted in this country, has been that they have fallen a prey to 'mind readers,' 'mind curists,' and the like. As a result of all this, Psychology has fallen into disrepute and been placed at a disadvantage."

The *Medical Journal* is in error. That has not been "the main difficulty." The difficulty in the way of progress on the part of the public and the "regular" medical profession, in advancement of psychological knowledge, has been the opposition and conceit of the regular medical societies, their members and their medical journals.

For more than twenty years Spiritualism has been proclaiming the wonderful power of mind over matter, and for over a quarter of a century has demonstrated, in a thoroughly scientific way, the existence of minds independent of all visible material bodies, and which assert that they previously inhabited human forms. Out of these phenomena have come conclusive evidences, in the shape of thousands of cures, of the healing power and knowledge possessed and proceeding from these unseen intelligences.

To these proclamations, demonstrations and therapeutic evidences the *Medical Journal* and kindred papers have presented scoffs and jeers. This is a matter of history. It will be a matter of the future that, by and by, these same journals and their conceited followers, will be claiming for themselves the credit of having first discovered the therapeutic advantages of this very order of treatment, which Spiritualists have so long practiced and had the benefit of. We are content. All we desire is that the world shall know the truth.

GENERAL ITEMS.

Mrs. F. O. Hyzer of Baltimore is speaking in Cleveland, Ohio.

Dr. H. P. Fairchild spoke at East Union, Me., Sunday, March 28th. Address him for engagements at Box 347, Rockland, Me.

Mrs. Cornelia Gardner will commence meetings in her home, Rochester, N. Y., Sunday, April 18th, at 2:30 P. M.

Dr. Dean Clarke, who has just ministered with great success in Portland, Me., spoke in Salem last Sunday.

The *Practical Physician*, an excellent monthly, is published by John J. Rivera, 83 Elm St., New York.

The World's Advance Thought is a new paper devoted to the promulgation of the spiritual philosophy, and published at Salem, Oregon. The first number is excellent.

J. Frank Baxter will lecture the remaining Sundays of April in Willimantic, Conn. On Tuesday evening, April 27th, he will address the people at Woonsocket, R. I., Fall River, Dover, N. H., and again in Woonsocket, R. I.

It is said that there is something practical about the Rev. Louis Mysonheimer, "the boy preacher" who has been stirring up the sinners at St. Louis. He has not only succeeded in converting a very attractive young lady, but also in persuading her to marry him.

T. C. Greenwood writes from Luling, Tex., that Prof. Cooke is passing through that State exposing Spiritualism, and "seems to satisfy his audiences." There is not one single truth connected with Spiritualism that he or any one else can "expose," only as truth, and nothing else.

D. D. Syke of Zimmerman, Ohio, writes: "Having been a constant reader of your valuable paper for several years, I can not refrain from saying that it has ever come to my father's household, bearing cheerful words gilded with the essence of what we believe to be the living truth. If it were not for us in the midst of orthodoxy and conflicting creeds, your paper here would but 'waste its sweets upon the desert air.' To us it seems surpassing strange that intelligent persons will go to church and listen to a common hireling clergyman as he guesses concerning things of eternal moment, and then turn away with a disdainful smile when told that the spiritual manifestations recorded in the Bible are more than duplicated at the present time. So-called naturalists spend time and money in prying into the habits and nature of a June bug, and will refuse to investigate the wonders of such things as independent slate writing or materialization of those who left a void in the domestic circle. I have erected a hall here at great expense, which will be opened free at any time for lectures on science, temperance and Spiritualism; but owing to my 'single-blessedness,' I could not entertain traveling lecturers with any royal feasts, but would share with them as circumstances would permit."

Mrs. Prudence Crandall Philleo has written from her Kansas home to a gentleman who telegraphed her the news of the final passage of the resolution in the Connecticut Legislature, giving her an annuity of four hundred dollars, a letter in which, after expressions of thanks to him and to others who had advocated her cause, she says: "What an amount of obligation I am under to the press generally, and above all to those noble, progressive persons who got up the petition at the first to be presented to their State Legislature in my behalf. I wish to express my gratitude and thankfulness to that worthy body for their appropriation, with which I am more than satisfied. In 1833, when the law was passed by which my life prospects were destroyed, it was celebrated by ringing the bell hung in the steeple of the church, into which we were not allowed to enter, and by firing a cannon thirteen times, placed upon an eminence a few rods from my door; and to-day, when your telegram arrived, the only jubilant display I wished to make was to have a private nook where my tears of joy and gratitude could flow, unobserved, for the change that has been wrought in the views and feelings of the mass of the people."

Walter Howell left Chicago for Philadelphia the beginning of the present week. He has an engagement to speak at Brooklyn, N. Y., during June; also at Lake Pleasant and Cassadaga camp meetings, and at Hicksville, Ohio, grove meeting. He leaves for England early in the fall.

The following speakers have been engaged by the New England Spiritualists' Camp Meeting Association, Lake Pleasant, Montague, Mass.: August 1st, Hon. A. H. Dailey and Mrs. Sarah A. Byrnes; the 3rd, Mr. Walter Howell; the 4th, Mrs. Sarah A. Byrnes; the 5th, Mr. Walter Howell; the 6th, Mrs. Fannie Davis Smith; the 7th, Prof. J. R. Buchanan; the 8th, Dr. Dean Clark and Mrs. Fannie Davis Smith; the 10th, Dr. Dean Clark; the 11th, Mrs. H. J. T. Brigham; the 12th, Mrs. Juliette Yeaw; the 13th, Hon. A. H. Dailey; the 14th, Miss A. M. Beecher; the 15th, Mr. Chas. Dawbarn and Mr. J. Clegg Wright; the 17th, Mr. Chas. Dawbarn; the 18th, Mrs. Emma S. Paul; the 19th, Mr. J. Clegg Wright; the 20th, Mrs. Emma S. Paul; the 21st, Mr. J. J. Morse; the 22nd, Mrs. Amanda A. Spence and Mr. J. J. Morse; the 24th, Mrs. Amanda A. Spence; the 25th, Mr. Albert E. Tisdale; the 26th, Mr. J. Frank Baxter; the 27th, Mr. Lyman C. Howe; the 28th, Mr. Albert E. Tisdale; the 29th, Mr. Lyman C. Howe and Mr. J. Frank Baxter.

The Rev. John L. Scudder, a Congregational minister of Minneapolis, who preached last winter in favor of tobogganing, in his sermon lately on the influence of the theater, held that it was not wrong for a Christian to go and see a good play. He said: "To-day the stage is a permanent and prodigious factor in our civilization, and is regarded by many as a positive necessity to offset and relieve the wear and tear of modern life. Thirty thousand people attend the theatre in New York City every evening, and pay out annually for dramatic entertainments over $2,000,000. One reason why the theatre finds such liberal patronage in this age is because business life is so intense. People go to the playhouse to forget their cares and worriments, to be amused, rejuvenated and cheered. And this is essentially the office of the theatre. Its business is to entertain and enliven, to provide a vent for pent-up spirits, to unstrap men's burdens and give them an opportunity to take a breath and straighten up. In these days there is little use in trying to talk the theatre out of existence or telling the people they must not attend. They will go in spite of the clergy. Already twenty-five per cent. of our church members can be found in the playhouse, and this notwithstanding the pulpit has been storming against the stage from time immemorial".

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General News.

It is denied that a general boycott against the Gould lines is contemplated.—An eight-hour meeting will be held on the Lake Front next Sunday afternoon.—The street-car laborers' troubles in Milwaukee have been adjusted, a compromise having been effected.—C. P. Kimball of Chicago, United States Consul at Stuttgart, has arrived in New York on a short visit to this country.—The Common Council of Hudson, Wis., has decided that Judge Evans is guilty of appropriating school wood to his own use.—The Baltimore & Ohio Railroad Company has adjusted its troubles with its Chicago switchmen, and traffic has been resumed.—Successful experiments in carrying on distinct conversation by telephone between Chicago and Cleveland were conducted last Sunday.—The committee of the French Chamber of Deputies has reported in favor of the petition to grant M. de Lesseps authority to issue a lottery loan of 600,000,000 francs.—Washington dispatches show that the Eads Tehuantepec ship-railway job is showing its head above the water again, and that its friends are preparing to take aggressive steps in both Senate and House towards putting through legislation in its favor.—The Bishop of Madrid was shot three times last Sunday by a priest while entering the cathedral. The Bishop was borne in an unconscious condition to the private chamber of the cathedral, where the last sacraments for the dying were administered to him.—A correspondent at Chadron, Neb., points out in an interesting manner the fertile field for land robberies on a large scale in that State, showing new phases of fraud, the manner in which preëmptors and money-lenders are leagued to break the law, and the way in which the cattle kings override the statutes, etc.—Secretary Lamar has refused to listen to the recommendation of Land-Commissioner Sparks that ex-Secretary Teller's action with reference to the survey of the great ranch San Rafael de la Zanja in Arizona shall be revoked on the ground that it is not consistent with good administration to reconsider a predecessor's action in a matter wherein he had all the facts and law before him.

BERLIN'S SPECTRAL LADY.

To the Editor of the Religio-Philosophical Journal:

Who knows the full history of the case? It certainly would be interesting. The following appears in the secular press:

"Berlin celebrates a curious anniversary this year. It is just 400 years ago since the White Lady of Hohenzollerns first made her appearance on any stage. This event took place at the old castle in Bayreuth before the death of the Brandenburg Elector, Albrecht Achilles. Of late years nothing positive has been heard of the mysterious spectral visitor, though she was reputed to have been seen in Berlin before the death of the young Prince Waldemar, and two years ago a paragraph appeared in one of the Berlin papers to the effect that she had been seen in some of the apartments of the old castle. There was considerable excitement among the court officials at the time, and searching inquiries were made in order to learn who had given the information to the public, not because the officials attached any importance to the appearance of the White Lady, but because they feared it might possibly have an injurious effect upon the health of the Emperor, who is not proof against such things. For the White Lady is a natural appendage, so to speak, to the divinity of the Hohenzollerns. No great reigning family can be considered as complete without its family ghost or protectress.

"The original White Lady is generally assumed by writers to have been a widowed Countess Kunigunda of Orlamunde, who lived in her castle at Plassenburg, near Bayreuth. This lady is said to have fallen in love with a young and handsome Knight, the Burgrave Albert of Nuremberg, and her affection, so it is said, was not unappreciated by the gallant cavalier. But when the Countess expressed the wish for marriage, Albert replied that he could not enter the holy bonds of matrimony "so long as four eyes were in existence." Having two children by her former husband, the Countess very naturally imagined that these were the obstacles to her union with the Knight, and so she killed them by running one of her golden hair-pins through their skulls into the brain. When Albert learned what the Countess had done he refused to marry her. The inhuman mother eventually died, but her corpse could never rest, and, though she was duly buried, she used to appear frequently afterwards, foreboding misfortune and death.

"A German historian, Julius von Minutoli, notes the fact that "the rumor of the spectral personage's first appearance was current in 1486 at the old castle at Bayreuth." During a long course of years she appeared in various Hohenzollern castles—at Bayreuth, at Anspach, and later at Berlin. She made a great stir about the commencement of the present century on the occasion of the French occupation of Bayreuth, taking delight in annoying the foes of the Hohenzollerns. From 1806 to 1809, while the French occupied and were continually passing through the city, she was frequently seen by officers quartered in the castle. In 1809 she is reported to have appeared to the divisional commander, Gen. d'Espagne, the first night of his residence at the castle. She treated him very rudely, pushed his bed into the middle of the room, and then overturned it; and when the General's Adjutant hastened to the room on hearing cries for help, he found his superior underneath the bed suffering from deadly fright. When on the following morning the General saw the pictures in the castle he pointed to the picture of the White Lady—painted in a black dress, with white ruff and hood—and exclaimed, "She it was who appeared to me." He left the castle the same day. He fell a few weeks afterwards in the battle of Aspern, the 21st of May, 1809.

"The spectral lady is also said to have appeared to Napoleon I. while at Bayreuth. The first time was the 14th of May, 1812, while he was on his way to Russia. He lived in the so-called New Castle. It appears that the story of the appearance of the mysterious lady had spread through the French army, for a courier had been sent on from Aschaffenburg in advance, with the command that the Emperor should not be lodged in the apartment wherein the White Lady was wont to appear. When Napoleon arrived at Bayreuth he sent for Count Munster and asked if these orders had been carried out. Whether Napoleon saw the White Lady or not cannot be said. The historians say, however, that the following morning, just before his departure, he was very pale and restless. He often uttered the words "Ce maudit chateau," and said to some of his suite that he would never stay in that castle again. In August, 1813, Napoleon was once more in Bayreuth, but though rooms had been prepared for him in the castle he would not stay there, but drove to Plauen for the night.

"In 1540, says Von Minutoli, the spectral lady was seen by Margrave Albrecht, the Warrior, who, however, does not appear to have understood any fooling. Hearing that the lady was in the habit of making her rounds in the apartments of the castle he laid in wait for her, grasped her suddenly, threw her down-stairs, and found out next morning that he had killed one of his own domestics. Twenty years later, when Margrave George Frederick contemplated rebuilding the palace of Plassenburg, the White Lady is reported to have made such a commotion that he gave up the idea. In 1677 Falkenstein says that Margrave Erdmann Philip of Brandenberg saw the White Lady in his castle at Bayreuth, seated in his own favorite chair, and that the apparition gave him such a fright that he died two days afterwards.

"The mysterious presence, having obtained a great reputation in Franconia, then emigrated to Berlin. Her first reported appearance in the Prussian Capital is given as the 1st of January, 1598, a week before the death of Elector Johann Sigismund. Then, the 1st of December, 1619, she is said to have shown herself twenty-three days before the death of another Elector. Again she appeared in 1667, shortly before the death of Princess Louise Henrietta, and in 1688 before the death of the Great Elector. But it would take up too much space to record all the appearances of the spectral lady. The most curious account of her appearance is of that recorded as having taken place in 1799, when she was seen by a musketeer. He thus told his experiences: He first heard a noise, he says, such as is caused by the rustling of the wind among the fallen leaves. Then out from the wall came a great white female figure, with a long face, a friendly countenance, and jet-black hair. Around her neck she wore large pearls and ornaments of gold and precious stones. In her hand she held an ivory staff, and upon her breast was seen a great heart painted blood red, on which were written strange characters that shone like fire. One of the last reported appearances of the White Lady in Europe was in 1873, not in Berlin, but in Vienna. But this, too, was not the real presence, for the report went at the time that the sentinel to whom she suddenly appeared tried the effect of his bayonet upon her, and there was a gentle rumor whispered about Vienna at the time that "somebody" had been wounded—in fact a lady belonging to the imperial court."

Philadelphia, Pa.

The "Gnostic Theosophist."

To the Editor of the Religio-Philosophical Journal:

Your readers will perhaps recall the fact that some weeks ago a gentleman subscribing himself "Gnostic Theosophist" gave us in the JOURNAL an entertaining statement of natural philosophical facts, more or less mixed with ingenious or fanciful metaphysical theories. Noticing some manifest errors in the figuring, and (what seemed to me) absurdity in the theories, I penned you a brief review of the article published March 20th, intended only to be a criticism in the interests of common sense; not by any means knowing what a learned man I was venturing to criticise. Having recently received the enclosed slip tendering me the "compliments of Gnostic Theosophist," we perceive that he is no less than Elliott Coues, scientist, now hailing from Washington, D. C., and a gentleman of so many titles, professorships, editorships, positions, memberships (active and honorary)—such a weight it is a wonder how he bears up under it; and is withal the author of such a list of valuable and learned works, too numerous to mention, and the very thought of which almost crushes me.

What am I to do? Please publish the slip that my friends may see the desperate strait I am in, after having had the temerity to criticise such an "admirable Crichton," such an intellectual giant.

However, after much fear and debasement, some slight reaction of natural courage has commenced, and I now venture to thank him (which I do sincerely and truly) for the "compliments" tendered me by a "foeman," so much more than "worthy of my steel." As a "Gnostic" ("a philosophical interpreter of scripture") let me beg him to construe favorably the prayer, "Father forgive them, they know not what they do." As a "Theosophist" ("wise in the things of God, having intercourse with God and superior spirits"), let him remember that I have long since taken the position, that the rational powers of man are his divinest, most sacred possession, and before them all inspiration, all spiritual revealings must come for judgment, when they relate to objective realities.

There is a lesson unto all men in the fact a gentleman of the very extended reading, learning, authorship, position and connection of Mr. Coues, can sometimes switch off and lose himself intellectually amongst the unmeaning follies of mysticism and metaphysics. What can we say, to him, other than as Festus cried to Paul: "Thou art beside thyself; much learning doth make thee mad." In few things, however, can I, your unpretentious scribe, claim advantage over our very learned friend. One is that of being about a quarter of a century his senior; another is, perhaps, that life to me has been more of a work, and less of a dream, more of dealing with stern, outstanding realities, than of attempting to theorize concerning subjective nothings. Formerly (say forty years ago) when a teacher of the higher mathematics, I could boast more skill in the Differential Calculus, and could determine the various values of "nothing divided by nothing," and thence ascertain the "limiting ratio" of dependent variable quantities at the instant of vanishing—at the moment of passing (we might say) the gossamer vail that separates the domain of the real from the "shadowy ghost-land" of the non-existing. By skilful use of this $\frac{0}{0}$ one can prove algebraically any numerical quantity equal to any other, however great their real difference. This key of the Differential Calculus may be considered as the wild horse "metaphysics" hitched to the stubborn post of a real synthesis. Should he break his halter, off he flies on a tangent utterly unfit for all profitable service. For with halter broken you can prove by him that a "horse-chestnut" is a "chestnut horse," or that your favorite cat has three tails, since no cat has two tails, and your cat manifestly has one tail more than no cat.

The pleasantries aside, Mr. Editor, I have strong doubts of the value of "Theosophical Societies," or societies for "psychical research" conducted by those who have received a metaphysical education in our colleges, or who have had "bred in the bone" or hammered into them in infancy and youth, the dogmas of the churches. The one class have been tickled by the mysticisms and subtle, yet false reasonings of less enlightened and less practical ages; the other have inherited the poisonous teachings of untold generations and have surrendered their manhood and womanhood to the minions of priestcraft.

Let us have the plain common sense teachings of a universal reign of law—that nature—physical, mental, spiritual—is one grand united chain—that a continued life in the now occult realm of causes and principles is the undoubted inheritance of the human race, typefied in many ways, and demonstrated to us by a thousand facts not only of the present age, but of all the ages—outcropping from the substratum of all histories, and the traditions of all races of men.

Let us cherish these plain truths, unentangled with mysticism, false science, or false logic, to the elevation and purifying of the people, and a cleansing of the Augean stables of a false Christianity; for this must be done before the people will have a clear sense of what is needed to elevate them to the level of a redeemed and perfected humanity.

J. G. JACKSON.

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A recent visit to Kansas by a representative of this paper has called forth a comment on the enormous amount of travel on the Western railroads. The managers of the Atchison, Topeka and Santa Fe have found it difficult to furnish coaches to accommodate the patrons of this great middle route to the coast, but have lately made arrangements that will enable them to carry all comers. Parties desiring to pay a visit to the sunny lands of California will find it to their interest to correspond with the passenger department at Topeka for particular excursion rates, free sleeping cars, etc.

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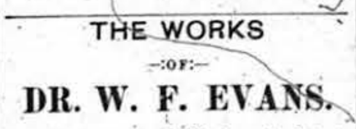

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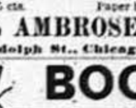

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For the Religio-Philosophical Journal.

SPRING.

BY P. E. FARNSWORTH.

O, why will you tarry so long, gentle Spring,
In the land where the orange trees grow?
Do you love the green bowers where the bright birds sing,
And the south winds are whispering low?
Come, fair maiden, haste to this cold northern shore,
And the beauty laid waste by stern Winter restore.

She has come, she has come from the orange bowers,
She for whom we have waited so long,
And we dream of green fields and sweet sunny hours,
And of wild woods resounding with song.
Her voice sweetly spoken must Winter obey,
His scepter now broken, is passing away.

She loosens the chains from the springs and the fountains,
And breathes on the ice and the snow,
And streamlets run down from the sides of the mountains,
And water the valleys below.
In the meadow she treads with her soft velvet feet,
And a green carpet spreads where the bright waters meet.

So gently she fans the young buds on the trees,
And over them throws her warm spell,
That slowly they open their leaves to the breeze,
And verdure clothes forest and dell.
She weeps o'er the earth in sweet April showers,
And her tears give birth to the bright May flowers.

She kisses the flowers in her path as she flies,
With a love kiss that thrills through the heart,
And smiling, they open their beautiful eyes,
And their treasures of fragrance impart.
O fair to behold is the angel of Spring,
That paints with bright gold on the butterfly's wing!

An artist is she of most wonderful power,
For she paints not the insect alone,
But tinges the sky and the delicate flower,
And gives to the landscape its tone.
From the chill and the gloom of the cold winter's reign,
The earth wakes to bloom and to beauty again.

Lo, far in the east, what a gorgeous display
Of her most brilliant colors is seen,
When chasing the shadows, she leads in the day,
To rejoice in the light of her sheen!
Then the lark, as she soars, her wild note prolongs,
And the dear robin pours her sweet matin songs.

She paints in the forest with purple and red,
In the orchard with damask and white,
And throws o'er the garden and violet bed
A profusion of coloring bright.
And see in the west what a beautiful glow,
As the sun sinks to rest in the ocean below!

A chorister, too, is the maiden of Spring
She tunes not the harp nor the lyre,
But teaches the birds of the greenwood to sing
In Nature's harmonious choir.
At the close of the day the hill and the vale
Resound with the lay of the sweet nightingale?

There's music sublime when the deep thunders roll,
And the echoes reverberate loud!
'Tis the voice of the unseen that speaks to the soul
From behind the thick vail of the cloud!
Then the birds of the air and the beasts from the plain,
To their shelter repair, and in silence remain.

Majestic and grand is the Spring of the year,
When on storm clouds she rides through the sky,
And the waters descending from heaven appear
To burst from an ocean on high!
O, list to the rain when the thunder's loud crash
Wakes the echoes again and the red lightning's flash!

Now hushed is the tumult, the tempest is o'er,
The rainbow in heaven is seen,
The maiden is smiling in beauty once more,
All nature is calm and serene!
So calm o'er our life dawns eternity's day,
When its tempests and strife have all passed away!

Then hail to the maiden, the sweet, gentle Spring!
The angel of beauty and grace!
For soon for a journey she'll plume her bright wing,
And Summer be here in her place.
O blest be the hours before she departs,
And may her sweet flowers ever bloom in our hearts!

"The Birthday of Spiritualism."

Lyman C. Howe has the following letter, which contains much food for thought in the Elmira, N. Y., *Advertiser:*

"Your respectful and suggestive comments on Spiritualism in to-day's *Advertiser* may not need correction or amplification, but you ask a question I feel prompted to answer, viz.: "Why, then, if the doctrine be clear enough to convince these (some of the scholars, scientists and thinkers of the world), is it not clear enough to prove its genuineness to the whole world?" For the same reason, I suppose, that the revelations of the telescope did not at once convince the whole world that Galileo was not a blasphemous impostor, nor the miracles of Jesus convince the proud dogmatists that he was the Messiah; and after eighteen hundred years of proselyting the whole world is not yet convinced. I suppose there are millions to-day who do not believe in the discoveries of Sir Isaac Newton or the "Laws of Kepler," and who never heard of St. Paul. What portion of the readers of the *Advertiser* can give a clear statement of the proof that the earth is round and rolls upon its axis? The bigot who refused to look through the telescope to settle the question whether Venus had all the phases of the moon, was not unlike many to-day who deny the proofs of Spiritualism, while they persistently ignore its facts, spurn the testimony of their superiors and insist that what they have not seen cannot be true. I agree with you (and the great body of cultured Spiritualists are with us in this), that "No study can be made general or satisfactory as long as conditions are imposed which render detection of fraud impossible," provided fraud exists; but if the investigator insist upon impeaching the acts by making the conditions for honest manifestations impossible, and then in the absence of phenomena denounce the medium as an impostor, he is the fraud that cheats himself! Do you not know that these demonstrations have been made many thousand times, under absolutely fraud-proof conditions, and that millions have witnessed them and *know they are true!* Spiritualism *has* given "to the world its proof," and those who seek the evidence generally find it. Those who live in dark caves may have no evidence that the sun shines on this beautiful world, but millions who live in its light and have eyes to see, know and appreciate it. Like all other systems, Spiritualism has its share of impostors, and those who judge it by these alone are like those who judge Christianity by the terrors of the Inquisition or the pious thief who robs a bank to pay his church tax and trusts in the atonement for salvation.

"LYMAN C. HOWE."

Elmira, N. Y., April 1, 1886.

A Liberal Minister.

To the Editor of the Religio-Philosophical Journal:

I send you some favorable news in regard to the spiritual condition of our beautiful little city, Jamestown, N. Y. A great revolution in the theology of the city has taken place. The Rev. Dr. Townsend (formerly a Methodist minister) has renounced the foundation doctrines of the orthodox churches, and is holding meetings in the Opera House, which is filled to overflowing every Sunday. He has formed an organization, which is about to build a church. He is a man of talent, and will be able to hold the people. During the summer the society proposes to hold meetings on the Chautauqua plan, and propose to have Prof. Swing and other reformed ministers to assist.

O. G. CHASE.

W. R. Cole writes: I hope you will continue in sending the grand truths of our faith to the benighted children of earth. I could not well do without the JOURNAL, as it is the grandest comfort I have in my lonely hours.

John Patton writes: I have taken your paper for thirteen years, and I think I could not keep house without it."

A Bishop's Midnight Ride with a Medium.

In Southern Utah, about a dozen years ago, the writer saw a tall figure approaching, through thick darkness, a stalled stage-coach, the result of the breaking down of a bridge over an irrigating-ditch. The time was an hour or two before day-break, and out of twelve or fifteen passengers who were drowsily and surlily moping around the stalled vehicle, this individual alone had the ambition and energy to go several hundred yards to a fence-line and trudge back with a heavy rail on his shoulders; and probably his strength as much as that of any two others in the crowd aided in raising the embedded wheels to solid and level ground. That man was Episcopal Bishop Tuttle, whose home is and for years has been in Salt Lake City.

Thousands know the Bishop in the Western mountain districts, and all respect and many love him. His character embraces traits of true greatness. He figured conspicuously in the recent "religious awakening" among the Wall street speculators, in New York City: and he never fails, wherever he may be, to make a strong striking impression upon all coming within the sphere of his influence. There is not a stage-road, in all probability, in Colorado, Utah, Nevada, Montana or Idaho that Bishop Tuttle has not traveled over; and in all stations and places, whether eloquently preaching to a wealthy and aristocratic congregation in a great city, or patiently submitting to the torturous experiences of an all-night Rocky Mountain stage ride, he is ever the same man of admirable parts—broad minded, generous, brave, sincere and unselfish.

But the Southern Utah adventure narrated above is not the midnight ride we have sharpened our pencil to chronicle—we only narrate it to give an insight into Bishop Tuttle's broad-gauge nature. The ride which is the subject of our sketch occurred some years later, away up in Montana. It was in making a trip from Helena to Fort Benton. In the coach along with the Bishop were Mrs. Emma Mounts, of Bozeman, that Territory, having the care of an infant upon her hands, a minister who was accompanying the Bishop, and a "Last Chance Gulch" gold miner.

Mrs. Mounts is a medium of marvelous and varied powers, her development coming to her instantaneously, through a death-spell experience which she had in 1875, and from which she was rescued by spirit intervention—spirit Dr. Daniel Kellogg, well known in the early years of spiritual investigation throughout Michigan and the adjoining States, being at the head of the band. Her range of spiritual gifts is extended, embracing healing, clairvoyance, clairaudience, drawing, automatic writing, materialization, trance speaking, rappings, etc. The rappings through her organism are very loud.

The Bishop, true to his generous nature, assisted the lady as he could, and sought to relieve the hours as much as possible by agreeable conversation, which none is more capable of maintaining than himself.

It was between the Sun river station and the Missouri river, late at night and no moon, that the conversation turned upon spiritual phenomena, the Bishop plying his questions with great earnestness, and eagerly catching up and storing away in his memory the answers. Soon the raps commenced to give affirmative and negative answers to the Bishop's interrogatories before the medium could give them verbally, and they could be distinctly heard above the rattling of the jumping and jolting coach. The Bishop's interest was intensified to the degree of perceptible excitement, but the shadow of doubt was evidently over his bewildered mind. He was perplexing his brain for a non-spiritual solution, and, preacher-like, had just raised a question about the morality of the influences, when Mrs. Mounts suddenly cried out:

"Driver! driver! stop the coach! Stop the coach, and let me out with my baby!"

The cry was passed on up from the front seat to the driver, and the team was brought to a stand-still, when the response, in interrogatory form, was sent back—

"What is the matter in there?"

"I want to get out with my baby! There is a deep mud-hole just ahead, and this coach is going to upset!"

"Keep your seat, madam!" halloaed back the driver; "I know every foot of this road—know just where I am; there are no mudholes about here."

But Mrs. Mounts insisted upon getting out with a persistency that nothing could overcome, and finally the Bishop, of course more from polite deference to her feelings than from any sense of danger in his own mind, joined his entreaties with hers, and the driver had to yield. The Bishop crowded his tall form through the doorway, and had received the baby on one of his brawny arms, and was assisting the mother out with the other, when his clerical traveling companion plunged through the darkness after him. The miner remained in the coach, growling in sympathy with the driver over "the foolish scare."

Slowly the coach moved on, the three unloaded passengers stumbling along after it, the Bishop having the infant securely folded in his long arms, when—crash! and down dropped the front end of the heavy Concord—then, a side lunge—next, a great splash—a clean capsize—and the medium had proved herself, according to the Mosaic law against witchcraft, "one not to be afraid of," for "the thing did come to pass."

Fortunately the well-trained horses stopped in their tracks; the driver found a hospitable landing place in the edge of the mud-hole; and, save the unbelieving miner reached Fort Benton the next day with discolorations around his eyes and stiffened joints, no injury was done to person or property. The skillful driver soon "righted" his coach, and the journey was resumed, with at least four more believers in spirit communion in the world.

The spiritual discussion was closed by the Bishop saying: "Well, Mrs. Mounts, I really do not think you can suffer any harm from following the advice of your spirit guardians. I should advise you to always regard their admonitions."

We may feel assured that Bishop Tuttle looks back upon that midnight ride with a spiritual medium as one of the most remarkable events of his eventful life. He is one of the kind of ministers who is not afraid to express his honest opinion; we believe it impossible for him to prevaricate or tell an untruth; and we have no fear of his denying the substantial truthfulness of the foregoing narration to any reporter who may see fit to interview him in regard to it.—*The World's Advance Thought.*

The Sunday Question.

The Christian Union, referring to the resolution of the house of lords in favor of opening the national museums on Sundays, says: "Unmistakably, the drift of public sentiment is in the direction indicated by this resolution; and unmistakably, in our judgment, it is wise and right for Christian men to recognize that fact, and to attempt to guide rather than thwart the tendency. Last Sunday was a beautiful one in New York City. The writer of this paragraph took a walk through Central park, and as he saw the perfectly orderly crowd, good-natured, happy, peaceful, and the great majority of them belonging to the plain people, with their children, and in many instances their baby carriages, getting the one breath of fresh air and the one sight of early spring which was possible to them, bound by their hard task to the work-shop, and often the stifling rooms, through the week, he could not think that if Jesus Christ were on earth he would have padlocked the gates of the park, and driven them back to their tenement houses and their narrow streets and alleys. He could hardly believe that any Puritan looking upon the sight would have objected to it." *The Observer*, on the other hand, laments the resolution, and believes, with the late earl of Beaconsfield, that the opening of museums on Sundays would never be the limit. That the next thing would be open theatres and concert halls. These, it thinks, would be demanded on the same ground as are Sunday museums. Sunday opening, in the opinion of our contemporary, will operate in the same way here as in France. It is a step in the down grade that will end in veritable French Sunday, sans religion, sans relief, sans rest, sans everything.

E. T. Young, of Olympia, W. T., writes: I cannot get along without your valuable paper; it is doing a good work on this coast. We are growing in numbers very fast; even in our little city. We have an association here of thirty odd members. I have the honor of being President of the same. I am expecting Bro. Geo. P. Colby to visit us in a short time; he is in Victoria at present. He was with us a year ago last fall, and was much appreciated by us all. He is a faithful worker.

Esther Dow of Deerfield, N. H., who recently died aged 88 years, had never in her life seen a railway train, and for years had not been off her farm.

Religious and Secular Education.

A meeting of clergymen and laymen belonging to what are known as the evangelical churches was held at an up-town private residence on Monday evening, to discuss this question: "Ought the State to see that provision is made for popular instruction in the fundamentals of religion?"

The purpose of those who have brought the subject forward at this time, we infer, is to attract to it the attention of Protestants generally, for it seems that the question was debated with much earnestness at a previous conference, and is to be further discussed at future meetings of representative Protestants. It will also naturally engage the interest of the religious newspapers and of the ministerial associations, of which there are so many. Therefore, we shall see both Protestants and Catholics giving their thought to the great question whether education can be divorced from religion without danger to the moral welfare of society.

In opening the debate on Monday evening, President Seelye of Amherst College, and formerly a member of Congress from Massachusetts, took substantially the Catholic ground with respect to public education. "No nation," he said, "was ever saved by its intelligence. We must have virtue; and how are we going to get virtue? By inculcating precepts of morality? But the teaching of morality has never uplifted society, no matter how purely taught. There must be religious instruction, and how shall it be given? It cannot and will not be given sufficiently in the family or in the Church. The State, therefore, should give religious instruction as it gives instruction in letters."

These sentences, which we have quoted from different parts of the report of President Seelye's remarks, will do as an outline of his argument, which was, even more briefly, that the State could only be preserved by religion, and that, accordingly, religious instruction was not only within its province, but was also necessary for the well-being of the community. Even the temporal good of society, he contended further, requires that there shall be no divorce between religion and education, for the experience of the present century shows that there has been a large and steady increase of insanity because of secular education, and the assaults lately directed against property and the family, the pillars of the State, have been made by men of intellect, who were trained apart from religion.

The Rev. Howard Crosby, D. D., the well-known Presbyterian divine, took the other side. Property and the family, he argued, are not now in more danger than formerly. "In the middle ages the inroads upon domestic life were much greater, and property a hundred fold more insecure than it is to-day in this city or in St. Louis. Property is not at all in danger to-day," he declared more emphatically. "This uprising of the Knights of Labor is but the reaction against the oppressions of capital. The trouble is not with the Socialists, but that corporations during the past twenty years have treated men as brutes, and the American citizen could not and would not stand it."

So premising, Dr. Crosby proceeded to ask what sort of religion the State should furnish, if President Seelye's advice was taken. The Chinese, the Agnostic, the Jewish, the Roman Catholic? The plan, in his opinion, was altogether impracticable, and Christians would only succeed in benefiting society by the religious influence proceeding from the family and from the Church. He would have no religion taught in the public schools, and spoke of the reading of the Scriptures in them as a travesty of religion.

It will be seen, therefore, that these two clergymen, both leading representatives of the Calvinistic theology, are at direct issue as to this subject, and that they furnish the opposing arguments which must be used in any larger discussion of secular education. Undoubtedly Dr. Crosby is right in saying that before we undertake to give religious instruction in the schools, we must decide the question as to what kind of religion shall be taught. The "fundamentals of religion"—what are they? The Protestants, who are in alarm because the Roman Catholics demand freedom of worship in the reformatory schools, declare that there is no reason for a change, since already the "fundamentals of religion" are taught there—"unsectarian religion" of the kind everybody ought to be content with. But the Catholics are not quieted, and reply that what they regard as fundamental is omitted, and what they hold to be sectarian and directly hostile to their Church and its doctrines is always included.

It seems to us, therefore, that the position of Dr. Crosby is the only position for the Protestants to take. They must either come out squarely in favor of secular education wholly, or they must give up the argument to the Catholics.—*New York Sun.*

Haunted Houses.

To the Editor of the Religio-Philosophical Journal:

Under the head of "Haunted Houses," we read of wonderful manifestations, supposed to be reënacted by the same identical, individual spirits of those who, while in the mortal form, were the same actors in the awful drama.

Now there is one point in this subject that I wish to speak about, not expecting to enlighten others thereby, but hoping rather, by asking questions, to gain information through the replies from able writers of the JOURNAL. It is the general belief of Spiritualists, that spirits of departed friends after leaving the mortal form, gravitate towards higher light and happiness. With this belief, how can the idea be reconciled with the numerous accounts given in cases of "Haunted Houses" and the like, where the murdered victim, who is, of course, the innocent one, still clings to the identical place (for many years in numerous cases), either never leaving it, or quite often returning to it to reënact the scenes of the awful tragedy, taking on the apparent conditions of agonizing suffering, as manifested by cries of distress? Why, we repeat, should the honest, innocent victim thus remain or return to suffer over again? That the criminal murderer should be chained to the spot, and thus rendered unhappy until he had paid the penalty for the crime committed, and progressed beyond it, would seem just, and if his reappearance only at the place of the awful tragedy were witnessed and his unhappy cries were heard, then there could seem no inconsistency on the principle of justice; but the inconsistency in the case is the apparent suffering of his innocent victim.

But it may be said that it is not the same individual spirit that it is represented to be, but a "personation," and hence no suffering. But this logical argument (if it be logical) is just what the skeptic resorts to when he says, "It is not what it purports to be, but is personation." And this leads to the oft expected question of the doubter, who says: "If our spirit friends come to us through mediums, why do they present themselves just as when here, and sometimes with maimed bodies, as with loss of limb and other defects, instead of a perfectly developed spiritual body?" Such questions are frequently asked by those who give full credit to the story of "doubting Thomas," who could not believe until thrusting his finger into Christ's side, where the effect of the spear had left the unhealed wound. But that class believed it was his material body. But we believe in spiritual bodies, and their future happiness.

ELLIOT WYMAN.

East Westmoreland, N. H.

Death of a Prominent Spiritualist.

To the Editor of the Religio-Philosophical Journal:

It is with the deepest sorrow that I announce the departure of my father, Ezekiel Crowell, to the immortal land. He was a firm believer in Spiritualism, and what was the more beautiful, he was ever a living monument to its truths and moral teachings. He passed away on the morning of April 5th, 1886, without a struggle. His countenance showed the perfect peace which always shines forth, with beautiful radiance from every righteous soul. The departure of the spirit from its earthly tomb in the dawn of a beautiful day, signified but a change to that spiritual land where the soul is ever learning, ever progressing, ever striving to help some poor mortal; methinks I can see the bright angels with outstretched hands receive him with wonderful smiles and welcoming greetings.

He was a very conscientious man, who retired from the turmoils of life some time ago, and has lived in quiet retirement for many years, practising all those cardinal virtues of the heart. He was one of the earlier settlers, coming to this community in 1851 from the East. He was born in Belgrade, Kennebeck Co., Maine, Oct. 24th, 1813; was married to Miss Hannah Peters, who still survives, in Lowell, Mass., on Dec. 5th, 1843. She was born Jan. 14th, 1821, in Berwick, York Co., Maine. He was a constant reader of the JOURNAL for many years. Oh! that every human being could live as pure a life, be as upright, conscientious and truthful. The world could but be the better for it.

ALVIN E. CROWELL.

Congressional Funerals.

To the Editor of the Religio-Philosophical Journal:

The New York *Sun* in an article on "Congressional Funerals," presents some pertinent conclusions. It says:

Formerly, when a member of Congress died, his remains were interred in the Congressional Cemetery east of the Capitol, and a plain inexpensive granite monument was erected over the spot of burial. The funeral was simple and proper, and no scandals were connected with it.

"This decent custom has been changed, without honor of the dead or advantage to the living. The burial of a Congressman is now a showy and costly affair, divested of the solemnity due to such an occasion, because it is treated as an official ceremony.

"The Sergeant-at-Arms of the Senate or the House of Representatives, as the case may be, has charge of the funeral arrangements, without any restriction. The accounts show not only enormous expenditure, but barefaced extortion in most cases. The committees that supervise them suffer under a feeling of delicacy in disputing these excesses, or in arraigning a confidential officer for permitting them. In this way the abuse has gone on, until it amounts to what may be called systematic plunder.

"When a death occurs the announcement is immediately made, and both Houses adjourn in alleged respect to the memory of the late member. Subsequently a day is set apart for eulogies on the deceased, according to a programme arranged by the delegation from the State which he represented. These eulogies are published in a costly form with an engraved portrait of the deceased.

"Repeated resolutions have been passed to stop this practice, but the point of arrest has never come. A plea of postponement is always urged, and the Treasury foots the bill.

"The present practice is to send a joint committee of the two Houses to attend the body of a deceased member to the place of his late residence. A subordinate of the Sergeant-at-Arms is detailed to accompany the committee and to make liberal provision for all their wants during the journey from and to the capitol. These occasions have been transformed into regular junketing expeditions, upon which members of Congress are gladly detailed for the sake of the journey.

"The time has come for Congress to put an end to this parade over the dead, and to follow the usages of private life by respecting the sanctity of the open grave. When official funerals become objects of professional speculation, and collusion is openly charged with undertakers, committees that have the responsibility of passing on the bills should either severely scrutinize them or be called to book for encouraging frauds.

"Committees of the Senate and of the House are now crossing the continent with the remains of Senator Miller. They are taken away from duties in Congress at an advanced stage of the session merely to conform to a usage that has grown into the proportions of an evil.

"These committees will have a fine pleasure excursion, and will be generously welcomed by the people of San Francisco, who are profuse in hospitality to distinguished strangers. The cost of the jaunt will not be known for a year, until the next reports of the Secretary of the Senate and the Clerk of the House of Representives are published. After that lapse of time, and with all the bills paid and the accounts settled at the Treasury, even the patent reformers will be unwilling to make an issue over this wanton waste of the people's money."

Nearly every one will admit that greater simplicity in funerals should be manifested. Ostentatious display is a nuisance, and the average orthodox sermon worse than a sham. It involves upon Spiritualists to work a reform this direction.

G.

New York City.

A Vision: Body-Bound Spirits in the Charnel-House.

I thought I saw a man on a stretcher being carried to the hospital. By his side stood the spirit, gazing sadly at its old body, and longing to return to it. The spirit would like to have rested beside it, feeling still an attraction to it, but it had to go on faint, exhausted and full of anguished desire to re-enter the lifeless form.

The body was placed in a hall, and the spirit sadly threw itself upon it, striving in vain to regain its old habitation. The doctor looked at the crushed chest, and ordered the body to be carried down amongst the other dead.

The poor spirit felt horror-struck, and faint with the smell of the charnel-house, and the sight of the mutilated remains lying about. It tried to escape, but the body held it as by a chain, and it scarce knew how to move. It would have sunk upon the floor, but the odor repelled it. Some students were doing something to a woman's body, and the dead man's spirit saw the poor woman's spirit full of passion and horror, trying to force away these men from her body, and presently he (the spirit) saw that she perceived him and looked to him for help, which he could not give, being himself too faint and sick with desire to return to his body, and go back to his home and wife and children.

Soon he perceived other spirits besides that of the woman, some angry, some sad and sighing, and above them three bright beings robed in light, looking down with pity and love. Some few seemed to see them, but the passionate ones had their eyes too fixed below. In watching those, he forgot for a time his own pain, weakness and sorrow.

Soon the tender, loving eyes of a bright one met his, and their look even seemed to give him strength and courage, and he arose and moved a little, and then for the first time he realized, looking at his body, that he was dead. He saw the crushed chest, and he thought of his wife and children, and sobbed out a prayer for help for them.

Then he felt still more strength, and moved towards the angry woman-spirit, but he found he could do nothing for her, for he saw what her life had been as clearly as though he had known it all before. Then came again a passionate longing to be at home, and with that he found himself in his home. There he saw his wife weeping, and preparing to go to the hospital to see him, and around about their cottage rooms he saw all his life written. He had not been a bad husband, and tried to comfort her, but she seemed to take no note of his efforts; but he determined to remain and help her, and though she often grieves for him, and is not conscious of his presence, yet he is able to smooth her difficulties, and she often finds herself compelled to go to places and to do things against her inclination; and he grows to love her more as he helps her, and to understand her strength and her weakness. He also puts forth his energies to keep her children straight, and lead them to church and to pray.—MARY ALLEN in *Medium and Daybreak.*

He Claims to See Through the Walls of a House.

To the Editor of the Religio-Philosophical Journal:

A correspondent of the Cincinnati *Enquirer* visited the home of Presley Forrest, son of Burr Forrest, nine miles from this place who within the last two months has developed such extraordinary spiritual manifestations and wonderful sight-seeing phenomena, and which have created the greatest sensation and astonishment among those of spiritualistic belief and among the entire neighborhood of that section, the people flocking for miles to see, hear, and witness his talk and performances while under the influence of what is commonly known as spirit-control. The young man belongs to one of the most respected families in Rutland Township, is 28 years old, slender build, and is an invalid and deformed, being crippled in both hands and feet from his birth: is very quiet, inoffensive and non-communicative, except when in a trance, at which time he converses with the spirits of well-known deceased persons, often strangers to himself, speaking to them in the language and characteristic way in which they were accustomed to do, even in German or other foreign languages; and he also, while under the same influence, gives examples of their particular habits and individual actions the same as they did when alive, so that friends readily distinguish the spirits of those they were formerly accustomed to see or associate with.

Forrest also reads and translates German into English and English into German with great rapidity, which is not the less strange since he never studied or was taught German, being but an inferior scholar, and having few or no advantages of schooling. Persons who have gone there have been told a great many things relative to their diseases, infirmities, etc., which he readily discovered by looking at them, and which they fully believed no one else knew of, supposing that they were profound secrets to all except themselves. Instances of this kind have been numerous and astonishing. He also seems to possess the power of seeing directly through solid substances, as if they were only glass, and has many times told the position of the hands of a watch when shifted purposely to deceive him, apparently being able to see or divine through metal. Also, it is claimed by his relatives, friends, neighbors and many strangers of the most influential and substantial character that he readily observes objects through solid wood, walls of a house, or other like substances while in the state of trance. Parties of the highest standing and unquestioned veracity attest to these facts.

The correspondent found Forrest unwell and not in a condition to operate with the spirits, and, therefore, could not give a personal test of his spiritualistic abilities, but from all the information he could obtain, and what he saw and heard, he was quite well convinced that Mr. Forrest's powers as a medium are very miraculous, and such as have rarely been equaled or excelled.

Middleport, Ohio, April 1.

Notes and Extracts on Miscellaneous Subjects.

John C. Carr of West Newbury, Mass., having for fifty-two years served as Town Clerk, now absolutely refuses re-election.

One of the barbers who was arrested in Washington the other day for keeping his shop open on Sunday had employed a part of the day of rest in shaving President Cleveland.

Before sailing for England last week James Russell Lowell is said to have refused a number of requests from publishers of magazines for articles, for which $1,000 each was offered.

The Edgefield (S. C.) *Advertiser* announces that Mr. W. G. Mitchell of that place found a genuine diamond in his lot which chemists of Columbia pronounce worth at least $65,000 in its crude state.

Nearly 80,000 acres of land under water along the Connecticut shore have been sold by the State to oyster growers, and last year's taxes on this area (one-fifth of which is in use) yielded $8,000.

The Foreign Missionary Society of the Lutheran Church in Baltimore has just sent 1,696 dolls to a mission in India where they will be distributed to the little heathen who are attending schools connected with the mission.

The Government is making a thorough trial at the Springfield Arsenal of the Spencer magazine gun, the cartridges used in which are loaded with nine buckshot each, instead of a bullet. This arm is recommended for militia in case of riots.

Denis Kearney still talks to the San Francisco sand lotters every Sunday. On week days he devotes his time and energy to conducting an intelligence office. He remains true to his convictions, for his office bears this legend, "No Chinese need apply."

Although Winnipeg is the headquarters of the Hudson Bay Fur Company, it is almost impossible for a stranger to buy furs there. The company's agents will not sell, and the only chance a traveller has to get a robe or skin of any sort is from the Indians.

Annie Lee Wilson of Memphis strapped her baby to her breast and jumped into the river. In a pathetic letter found on the dead body of the young mother were these words: "God, deal as gently with an erring and broken-hearted girl and her innocent little baby as you can."

George Gaught, returning to his home near Tablequah, Indian Territory, after dark the other evening, heard a child's cry and the howl of wolves. Upon investigating he found the cries to have been those of his five-year-old daughter, who was within fifty feet of a pack of wolves.

Peter Ware of Washington, Ga., found five young foxes the other day whose eyes were not yet open. He took them home and turned them over to a dog whose young puppies had just been killed. She received them kindly, and seems to think as much of them as though they were her own little ones.

An Atlanta cow fell into a deep well on Sunday, and her owner was unable to hoist her out, so he brought many loads of shavings from a neighboring planing mill and dumped them into the well. As fast as they fell the cow trampled them under her feet, and thus she came to the surface and walked away.

The immense prehistoric shell heaps at Damariscotta, Me., are being dug up and shipped to Boston to be ground into dust and sold as poultry food. These deposits, which are described in Ernest Ingersoll's Census Report on American Oyster Industries, have long been an object of great interest to antiquarians.

A very interesting discovery is said to have been made by the experts who are now examining the collection of papyri consisting of many thousand rolls, which were found at El Fayoum, in Egypt, and were acquired by the Archduke Rainer. The experts declare that among the rolls are several autograph letters of the Prophet Mahomet.

The purified fat of sheep's wool, which has been introduced into the drug market under the name of lanolin, is said to possess remarkable susceptibility to absorption by the skin. When one thousand parts of it are mixed with one part of a soluble metallic substance and applied to the scalp, a metallic taste is noticed in the mouth within a few minutes. It is thought the substance will be of great value for ointments.

A cherry tree stood in the way of the Southern Pacific narrow guage railway extension that is being pushed at Almaden, and the owner asked about $900 for the tree. Experts were appointed, and he then showed that it had for years yielded him crops each of which sold for sums equivalent to the interest on the amount named. They finally agreed to award him $600, and the tree had to go.

An idea of the extensiveness of Oregon's salmon fisheries can be had from these statistics, which the Salem (Or.) *Astorian* puts forth: Over 60,000 boxes of tin have been or are being worked up into cans for the coming salmon season's pack. Nearly $250,000 worth of twine has been sold to Columbia River canners for nets for the season. In the next three weeks boats to the value of $300,000 will be put in trim for the fishing season of 1887,

The new oil fields of Wyoming in the Bingham basin are directly south of Billings, Montana, near the boundary between Montana and Wyoming. They are eighty miles long by forty wide. The oil is said to contain 40 per cent. of mineral sperm oil, 27 per cent. kerosene, with small percentages of gasoline, benzine, and naptha. Its illuminating power is of a high order, and it is so pure that ranchmen in the vicinity have been burning it this winter in their lamps.

In a medical report to the Maritime Customs of China, Dr. A. Henry refers to the astonishing prevalence of suicide at Ichang. One day a young girl broke a basin, and being scolded, went into an adjoining room and hanged herself. On the same day a man committed suicide in the same way after an altercation with his father. For a similar cause a young man attempted on the following day to cut his throat. The writer says that suicide is a veritable Ichang malady.

The *Weiner MedZeitung* describes Koch, the discoverer of the cholera and the tubercle bacillus, as being a medium-sized slender man, with an earnest, inspiring countenance. His hair, which is whitening, makes him appear older than his actual age, which is forty-one. Born in Klausthal, he studied medicine in Göttingen, and practiced in Posen. He studied microscopy under Cohn in Breslau, and earned his first professorship through his investigations into wound infection and splenic fever

A member of the Geological Survey says that Salt Lake will be of great value in the near future, not only on account of the common salt it will produce, but also for the sodium sulphate it contains. The latter is separated in a flocculent precipitate by the cold weather of midwinter, and annually thrown up on the shore in enormous quantities. There are many other lakes in the far West where an inexhaustible supply of commercial alkalies may be obtained at small cost, Mono Lake, Cal., alone being estimated to hold over 78,000,000 tons of sodium carbonate.

The peasant Indians of Central America hold some curious superstitions of which the following are examples: When a child is ill the mother takes a drake, singes its tail feathers, and muttering certain words, passes it over the patient. A woman feeds a parrot with a few pieces of tortilla and gives the child the crumbs which fall from the beak, as they will make it talk! Colic is due to the evil eye; in order to get rid of the disturbing influence the woman breaks four duck's eggs into a basin, and having mixed them with rue, places the whole under the child's bed; if the compound be curdled in the morning the spirit has departed.

Pray for the Devil.

I give the following poem at the request of some who heard me recite it at one of my lectures. Its author is unknown to me. WILLIAM DENTON.

"O God," he said, "it cannot be
Thy morning star with endless moan
Should lift his fading orbs to Thee,
And thou be happy on Thy throne!
It were not kind—nay, Father, nay—
It were not just, O God, I say;
Pray for the devil—Jesus, pray.

"How can Thy kingdom ever come
While the fair angels howl below?
All holy voices would be dumb,
All loving eyes would fill with woe,
To think the lordliest peer of heaven,
The starry leader of the seven,
Could never, never be forgiven.

"Have mercy on the souls astray:
O Father, think upon Thy child;
Turn from Thy own bright world away,
And look upon that dungeon wild.
Oh, God! oh, Jesus! see how dark
That den of woe; oh, Savior, mark,
How angels weep, how groan; but hark!

"He will not, will not do it more;
Restore him to his throne again;
Oh, open wide that dismal door
That presses on the souls in pain;
Then men and angels all will say,
Our God is good; oh, day by day,
Pray for the devil—Jesus, pray.

"All night Aquirias knelt alone—
Alone with black and dreadful night
Until before his pleading moan
The darkness ebbed away in light.
Then rose the saint, and 'God,' said he,
'If darkness change to light with Thee,
The devil may yet an angel be.'"

Occult Forces in Nature.

To the Editor of the Religio-Philosophical Journal:

With reference to the excellent address, "Occult Forces in Nature," delivered by Adam Miller, M. D., permit me to add a few words. The most learned Professors, like Huxley, Tyndall and others, want to convince the common sense that there exists nothing but matter, and further, that this matter, being dissolved into its original atoms by death, all men then cease to exist. Man's higher properties—reason, memory, love and conscience—they explain as dependent on the composition of the brain. Dr. Carpenter would call it "conscious or unconscious cerebration." Common sense, however, notwithstanding his assertion, is not so easily to be convinced, and submits some questions.

If somebody, before the invention of the microscope, had told the most learned Professor that there are in a drop of water organized, living creatures, so small and of such a refined nature, that they are invisible to the naked eye, he would have been sneered and laughed at. Now it is an accepted fact. As a logical consequence of it nobody but a fool can deny the existence of still smaller creatures in a drop of air or gas, or the endless decrease of beings.

Huxley, Tyndall and almost all highly learned Professors, accept Darwin's theory of evolution. If Nature starts in its creations with invisible living beings, why should it stop with a clod of flesh and bones? Why should it not be able to produce beings of more refined material above men? Common sense cannot accept a scale of progression, infinite at one side and finite on the other. That is a logical impossibility. Knowing of the existence of lower beings, invisible to the naked eye, consisting of refined material, there is no reason to deny higher beings of the same kind, though our eyes can not discern them, or we have no suitable microscope to bring them to light. Evolution without such would be no bliss, not even wisdom. Accepting the existence of these beings of refined material, why shall they not be the souls or spirits of departed men? If nature can change an ugly, greedy caterpillar, eating, sometimes, loathsome things, into a beautiful gold-winged butterfly, feeding on dew and honey, it can just as easily change a man of coarse material into one of more refined material.

T. SHOINSKI.

Warnings.

To the Editor of the Religio-Philosophical Journal:

About the middle of last June I went to my son's house, about seventy miles distant from my home, to take care of his sick wife. She was very ill, and for months her life was in great danger. On the third night I awoke from sleep and saw a burial casket brought suddenly before me and placed upon trestles. I thought surely this must be a warning of my daughter-in-law's death; yet an impression came to me that the casket was not for her. All other members of my family were in good health and spirits excepting the anxiety which all felt for the one seemingly so near death.

I thought my impression was wrong—the result of a false hope for her recovery; and I redoubled my efforts in her behalf. In the following October a beloved daughter-in-law, seven hundred miles distant, died suddenly and was brought home for burial. At the funeral services in the church, sitting beside my heart broken son, I saw before me the same burial casket on trestles, as I had seen it in my vision four months previously. Was that vision given to warn me to go to her, and try to ward off the coming danger, or as the warning shadow of an inevitable event? Are we creatures of fate? Are our earthly lives planned, and their limitations set by a power, and influences above and beyond our control? Was it a gleam of this fact that came to the spiritual perceptions of John Calvin and resulted in the doctrines of predestination and election?

I earnestly wish some of the writers whose learning and inspiration make the JOURNAL so valuable, would answer.

M. L. W.

The fact that a Baptist minister of St. Paul has become a Universalist gives additional point to these words attributed to a Methodist clergyman of the same town: "I am so much better satisfied with this country than my old position in the East. There the members of my Conference were so close and narrow-minded that it did not seem as though I drew a full spiritual breath during all the time I was there. Here the people are so much broader and so much more liberal-minded. Why, if I were to go into my old Conference and enunciate the views I hold here I would be tried as a heretic. I tell you when our Conference meets next year I believe it will be the most heretical Conference in the United States. The ministers here are broad, liberal, and strong-minded, and do not hesitate to enunciate their views when called on."

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Scrofulous

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I was very much afflicted, about a year ago, with Scrofulous Sores on my face and body. I tried several remedies, and was treated by a number of physicians, but received no benefit until I commenced taking Ayer's Sarsaparilla. Since using this medicine the sores have all disappeared, and I feel, to-day, like a new man. I am thoroughly restored to health and strength.—Taylor James, Versailles, Ind.

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I was always afflicted with a Scrofulous Humor, and have been a great sufferer. Lately my lungs have been affected, causing much pain and difficulty in breathing. Three bottles of Ayer's Sarsaparilla have relieved my lungs, and improved my health generally.—Lucia Cass, 360 Washington ave., Chelsea, Mass.

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a few bottles of Ayer's Sarsaparilla my eyes and stomach have ceased to trouble me, and my health has been restored.—E. C. Richmond, East Saugus, Mass.

Three years ago I was greatly troubled with my Liver and Kidneys, and with severe pains in my back. Until I began taking Ayer's Sarsaparilla I obtained no relief. This medicine has helped me wonderfully. I attribute my improvement entirely to the use of Ayer's Sarsaparilla, and gratefully recommend it to all who are troubled as I have been.—Mrs. Celia Nichols, 8 Albion st., Boston, Mass.

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are speedy and permanent. It is the most economical blood purifier in the world.

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(Continued from First Page)

except that they will insist on the cause being spiritual and the operators ex-human. And if, as so many witnesses are ready to testify, a medium in this present can give forth from the human body matter very rare, yet dense enough for an intelligent operator to clothe itself with, or model from, not only to be perceived by our senses, but also to leave an impression of personality on the photographic plate—as Hartmann admits—this would seem to solve the difficulty of death itself. Because it furnishes evidence that we carry something like the stuff of our own future body with us in this life, enough to go upon for the time being. And if such is the palpable and visible result of a little vitality gone forth in life, the spirit can surely re-embody itself when it gathers up all its force and goes forth completely clothed in death. Partial re-embodiment to the extent of visibility would explain the double; and complete going forth of the new creature in its more ethereal body would account for death and disintegration in the old.

Since my earliest gropings in the darkness, the light has broken out of it for me in many directions. The glimpse of another world is no longer limited to the lurid lightning flash that leaves the gloom of midnight blacker than before. I have learned, of course, that it is not necessary to have had any peculiar initiation to become a Spiritualist. The facts have gone on unfolding their inner significance until the contact of the Spirit-world is to me as real, as actual, as that of the natural world, and the future life is far more certain than this! I have touched it at various points, and joined hands with it for the doing of better work in this world. I have proved that spirits can be evoked, whether good or bad,—heaven soaring or earth-bound—in strict accordance with conditions, and the nature of our longings and desires; can operate with us and through us. I know whence comes the power by which the martyrs triumph and outface death, irrespective of their creeds. It is here the evidence for Spiritualism is perfected, as we become conscious agents in the evolution and translation of the life beyond our own. In one sense it is the secret whereby a man can add a cubit to his mental stature: and in another, lose the limits of his own personality in the presence of a larger co-operative kind of self. We feel that a new consciousness is awakened by this fresh knowledge of nature—such as may double and treble the possibilities of our co-workers operating in conjunction with us, who may have become conscious co-workers with them. I have learned that the supreme secret of Spiritualism does not belong to the abnormal domain, although that may have supplied the "open Sesame." The supreme secret of this immense fact without, this illumination within, is to be found in its influence on the life we live, as we realize our relationship and *rapport* with a higher life and deeper consciousness. Life has been worth living for us if but to have seen the new order of thought ushered in by evolution and Spiritualism, which were of twin birth, about the middle of our century; worth living for us if but to have helped a little in extending the range of their emancipating influence; worth living if only to know that whilst the primitive Gods are falling, and the false faiths are fading fast, we are getting a little nearer to the beating heart of eternal reality, and to another life, whose pulsations have become perceptible in this; and that while the darkness may be closing round us, and the winter of age is coming on us with the snows that never thaw, or death itself is with us face to face, we can feel that we carry within us the very well-spring of life itself, and a light that smiles at the heart of us like the dawn of everlasting day.

DEVILS IN SOCIAL LIFE.

To the Editor of the Religio-Philosophical Journal:

That the devil is not yet dead, is manifested in all the walks of life. The following from Rev. J. J. Austin, and published in the *Universalist* should be read in every home in the world:

The terms "devil" and "devils" often occur in the New Testament, and so are proper, if not lovely subjects of contemplation. Universalists are sometimes said to deny the very existence of devils, and thus deny so much of the Bible. Instead of denying their existence, we believe there are very many devils—quite too many for the world's good, and that they ought to be destroyed, and will be, by and by. It is not the reality, but the personality about which we doubt. Many things are real, which are not personal. Human passion, error and sin, as wisdom, justice and liberty, are real things, though not personal beings. The same may be said of all the virtues, and all the graces, which adorn and beautify human life. And thus it is, that Satan, the tempter, the devil, is a fearful reality, blighting whatever he touches; and yet he is not a personal, conscious, depraved being, as Milton describes him—the endless enemy of God and man.

Yes, a great many devils there are in human society, and I wish I could describe them so vividly that my readers might recognize them at sight, and turn from and avoid them forever.

One is cross, crabbed, fretful, scolding, fault-finding, never having rest and peace, and never allowing rest or peace to any one else. This demon sometimes takes possession of man, and sometimes of woman, and he makes sad havoc with the happiness of all around. You never knew such a person happy, and you never will. The scold is possessed of a devil, and one of the worst that ever enters into human habitation. The only safe way is to drive the cross devil far from you—never let him come near your dwelling—and woo the angel of kindness from the skies, and revel in her smiles forever.

Another devil is exceedingly lazy—the demon of laziness—seldom allowing its victim to go to church, and never prompting him to build a church, because it is so much trouble. Persons thus possessed may not be worse than others about business during the week, but when Sunday comes they love to lie abed late, and when they arise they go about yawning all the day. The lazy devil has them in hand, and is sowing the tares of ignorance and barbarism all over their hearts. Better cast him out at once, and the worshiping angel will come and warm the soul with love, and give it a foretaste of heaven.

The penurious devil perhaps I need not describe, for most people know him by sight, quite too well. How he shrivels up the hearts of his victims, and makes them scrabble for more gain, and then, with thousands of means, keeps them looking straight at the poor-house as their future home! Are they not to be pitied? The worst hell such a devil could furnish, would be to compel his victims to dig gold eternally at some barren Pike's Peak in Pandemonium. Whoever would have real happiness, let him exercise the demon of selfishness, and cultivate acquaintance with the angel of benevolence, and he shall find it without fail.

Rowdyism is another devil, which seems to be taking possession of our Fourth of July; poisoning the air with his own sulphurous smell of fire-crackers and powder thunder; making confusion and noise the substitute for honest independence and patriotic freedom; driving the best men out of the program altogether, and giving the day up to the profit of saloon keepers and liquor venders generally. It was once said, that the devil had stolen all the "best music." However that may be, he has very nearly stolen the anniversary of our national independence. Hundreds and thousands of dollars are expended in noise and confusion, to one for real patriotic purposes. It is well to remember great days, but not viciously. Let the children of rich and poor be gathered together in some grand festival, where their powers shall be improved, and their morals cultured, and their patriotism promoted, and more good would be accomplished, at a hundredth part of the expense, than by all the fire-crackers, pyrotechnics, baloon-ascensions, and saloon-men's celebrations that were ever invented. The very name of Washington is defiled thus every year that goes by. And the devil of rowdyism is the grand wire-puller and scene-shifter in the play.

Another devil of these times is the demon of partyism. Men cannot love principle too well, but the party they may. It is not honest to go with the party, right or wrong; but it is honest and best to go with your moral and religious convictions whatever they are. But this devil says, sacrifice principle to party, and then sacrifice the party if it will not help you. Many principles have thus been buried, and many parties thus broken up. Devotion to principle is the bane of these party devils, as it is the life-blood of true patriotism, and will surely work their ruin in the end. Let men follow the example of Washington, of Fenelon, of Lincoln, of the Savior, who knew no party but the world.

Look now at the rum-demon, whose sole object is to make drunkards for gain, according to law, or in defiance of law, he cares not much which. If it were possible for me to believe in the personality of the devil, outside of human incarnation, this case would remove the last doubt. Wherever he goes, the works of darkness and death abound. Pauperism, broken families, lost happiness, vice and crime, prisons and poor-houses, all attest the presence and activity of this cruel demon. Men who might be honorable and honored, are inspired by this devil to make money, even though they coin it of the sighs, the tears, the happiness, and the heart's best blood of other men, women and children. Is there anything meaner or more wicked than that? The Bible says, "Woe be to him that putteth the cup to his neighbor's lips." And the result we know too well, for at last, "it biteth like a serpent and stingeth like an adder." If I could write one word that should never be forgotten by the young man who reads, it would be to consider that person your very worst enemy who places before you the intoxicating cup, and by word or example tries to induce you to drink. The rum-demon has slain his thousands of noble young men. Christ came to destroy this demon with the rest, and he is no Christian who gives the least support to the foul fiend. The angel of sobriety is hovering and waiting to bless the world. Let us hail her coming, and thus prepare the way of the Lord.

Perverted passion is another demon, which is raving throughout the world. This demon assumes different forms, but he generally follows closely on the track of the rum-demon. He fires the brain, and gnaws the stomach, and poisons the blood, and consumes the bone, and goads his victim on to desperate madness. And it is not long before imaginary demons start up around him, and fill all the air, and hiss, and howl, and glare their red eyes upon him, until at last he fancies himself among demons incarnate, who are about to make him their prey. Oh, the demon of blind, headlong, poisoned passion! Is he not a terrible reality? Though not a personality, he controls personality, and is none the less to be feared on that account. He goes rampant through the streets of the world, mainly in the night time, bludgeon and blunderbuss in hand, making night hideous by his awful ravages of virtue, innocence and happiness. He travels up and down the highways and byways of the land, pouring out volumes of blasphemy, insulting the very name of gentility, and carrying out swaggering cowardice at the point of the bowie knife, and within range of a pistol bullet. There was a time, not very long since, when this demon elected himself to the halls of legislation, and presided over the speaker's chair, and glared furiously at all fearless debaters, and presently called them out to the bloody field of the *duello*, or knocked them down on the spot as an answer to honest argument. Headlong passion is the demon which does all this. And sometimes he enters the church, and threatens the preacher with starvation if he will not trim his sails to the breezes which blow from Pandemonium's clime. This is one of the devils which Christ came to destroy; and by this exposition of his character we are only aiding the good work.

The spirit of military glory is another form the devil sometimes assumes. To be a great warrior, in the falsely called heroic ages of the world, was the highest mark of distinction. Look at Cæsar, Severus, Alexander, or Napoleon, as compared with the real heroism of Washington. The former were merely military men, great warriors, splendid butchers of human kind,—and they could not have been much worse, if like cannibals they had eaten whom they killed. But George Washington was a warrior only because his country demanded his aid, and the cause of freedom fired his soul; and when he had nobly done his work, he laid his carnal weapons by, retired to the shades of Mount Vernon, emancipated all his slaves, and passed upward to heaven, like a consistent patriot and Christian, with his heart full of hope, his face shining with love, and his character the peerless example for heroes of all ages.

If you look at the churches carefully, I fear you will find some sly devils seated in high places even there,—such as bigotry, vanity, mammon, pride, and others that I need not name. They are bringing the church down from her high mission, and trailing the white banner of the cross in the mud.

Who will say, now, that the devil is not a reality?—not a personality, except as he controls the personalities of men and women,—but a bitter, blighting, terrible reality, and assuming almost numberless forms, nevertheless. That devil's other name is "sin." Let us feel devoutly thankful to God, that Christ was sent for the complete destruction of the devil and all his works. J. J. A.

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PSYCHOMETRY.

To the Editor of the Religio-Philosophical Journal:

I have read all that I could find on the subject misnamed psychometry. I have experimented a little with it, and now feel quite sure that (with the exception of Prof. Wm. Denton) all the writers are like myself, in this—that they know nothing about it!

I beg to present the result of a few experiments which I have tried with a psychic (I protest against the term) during the last thirty months. In the fall of 1883, I found that a friend of mine was sensitive to the contact of various objects; for instance, when I handed him a letter he would hold it a few minutes, when he would minutely describe the writer of the letter, and often give character and condition of surroundings. This was my first experiment, and I naturally thought, "Ah, magnetism"! After the sixth experiment, I thought of a new one. Instead of handing the psychic a letter, I wrote the name of a person unknown to him, but well known to me. His delineation of character was about the same as before. About forty experiments were tried in this way, during a space of ten days; that is, by writing the name of some person simply. Whether the delineation was from a pellet simply or from a letter written by some one, or from an object handled by some subject, there did not seem much difference. The third class of experiments was made by giving him the name of some person whom he would generally describe with accuracy. I will illustrate, giving his exact words in a few instances. I gave him the name of A. J. in one instance. In a few moments he said:

"He is about six feet high, is rather spare built, weighs about 140 lbs, gray eyes, and light brown hair; his nose is very large and aquiline; he is nervous, never stands perfectly still when talking, but keeps continually shifting from one foot to the other. For some years he wore a soldier's cap."

This was all correct.

The name of a lady was written on a piece of paper, handed to the medium through whose organism these peculiar phenomena came, he knowing nothing whatever, either of the person or of the name. In this case a minute description of the lady was given—her character, appearance and sex; and finally he stated that he believed the lady was dead. He was then asked:

"If she is dead, can you give us your impression of how she died?"

"I think she died in bed; wait, let me see. I may be making a fool of myself, but I think she died in childbed."

This was all true. Let it be understood, however, that in some instances the medium would stray far from the mark; yet he seemed to realize that something was wrong.

Three questions arose with us:

1. Is this mind reading?
2. Is it clairvoyance?
3. Is it the result of that peculiar sensitiveness, recognized probably as far back as the history of mankind runs, by which one gets an impression by contact with another, and which has lately been misnamed psychometry?

In response to the first, the writer and wife wrote probably fifty names of persons, put them into a box, from which they were on different days drawn by our medium, and delineated. Some errors were committed, but the delineations were far too good to be called guesswork.

Again the writer requested his wife to give him four names of persons with whom she was acquainted, but wholly unknown to him. When the matter was entirely forgotten by the wife, the writer called upon the medium to describe the persons and their characters as well as possible. When the work was completed the written descriptions were read to her, and she readily gave the name of each from the description. These and many other tests showed there was no mind reading. As to clairvoyance we were told by the medium that his feelings were the same in all these cases. There could be no interference of mixed magnetisms, hence no such thing as the so-called psychometry.

I had frequently read that a photograph retained some of the magnetism of the subject, and hence that the sensitive could read the character therefrom. This absurd idea is not "worth much powder," but I thought some experimenting therewith might be interesting. Now I found that not only could our medium read character from photos, but he could also read it just as correctly from wood cuts, or from the name being written. Let it be understood that in none of these cases did the medium see the picture; it was invariably placed upon the table, face down, or handed him in the dark.

I have simply stated facts. To me they simply disprove some of the vague theories set afloat by unscientific minds, who will, of course, claim "to stand head and shoulders above all the world in science." We have what purports to come from spirits in explanation, but it is unsatisfactory. These statements in essence are as follows:

"Whatever your guardian knows, these things are imparted to you; then he can with great rapidity get what others know about your query, and thus quickly are their impressions conveyed to you. Some things can be learned from the magnetic influence alone."

It may be that even spirits are in doubt on this subject. B. R. ANDERSON.

Concordia, Kansas.

Fun Among Bogus Spirits.

To the Editor of the Religio-Philosophical Journal:

The fools are not all dead yet. They are too numerous to mention. Demonstrate that any one claiming to possess mediumistic gifts, is a fraud in one place, and she has only to hunt up pastures green and find a few verdant enough to endorse her. The following which I clip from the San Bernardino (Cal.) *Daily Times* of March 31st, explains itself:

"For some time past our town has been kept in a state of astonishment at the stories of the wonderful phenomena performed through the 'mediumship' of one Mrs. Elsie Reynolds, and each day and evening her séance had been crowded and many have been unable to gain admittance. The dollars fell into her pocket thick and fast, and while many doubted, all were surprised at her wonderful performances. Mrs. Reynolds has held forth at the residence of John Brown, Sr., and for the past sixteen days, drew crowded houses, and rumor has it that the 'medium' only yesterday deposited in one of our local banks the sum of $400—a portion of the clean-up obtained by her fraud and trickery. A regular attendant and close observer says of the medium and her performances: 'One thing I noticed particularly, and that was the fact that those who recognized the spirits were total strangers in these parts.' When little Effie, the Indian Queen, or any of the numerous spirits represented the spirit of some lost one, it was never satisfactorily recognized by any of our townspeople, but invariably the stranger (or shall we say, confederate) would blubber and gush over the returned spirit, and yet the gullible were gulled, the scales would not fall from their eyes, and the money kept pouring into the already well filled purse of 'medium' Reynolds. Matters, however, were brought to a crisis last night, and an unlooked for ending of these 'meetings' of spirits from the spirit land and those of this mundane sphere was brought about. Fully forty people congregated at the residence of John Brown, Sr., last evening and there the fun soon afterward began. Several of those who had passed over the dark river came in and talked with the audience and all was yet serene when Mr. Allen, who lives west of the Suverkrup building on Third street, and has been suffering for some time with sore eyes, called upon the spirit of the 'Great Medicine' to alleviate his sufferings. The spirit at once appeared in the form of an Indian doctress, perfect in the form and fair of feature. She placed upon the floor an anointed cloth (saturated with a solution of turpentine phosphorus) and commanded the patient to kneel and bend his form over the 'great healer.' While in this position, the medium—plainly visible—invoked the unseen power for healing aid, and went through a contortion act over the form of Allen. As the 'Indian Princess' stepped back, she fell into the iron grasp of Newton Brown, who had watched an opportunity to unveil the spirit fraud, and a general squabble occurred. Several persons pounced upon him, and endeavored to wrest the spirit from his strong grasp. The crowd was by this time in a general scramble, some for the doors and windows—to get out—some for the spirit and some for the scalp of the arrester of the materialized myth. During the melee, Dr. Dickey heard a cry for water, and believing some of the ladies present had fainted attempted to light a match but did not succeed, as each attempt was frustrated by some of the faithful, and a general state of chaos prevailed for some time. In the meanwhile 'medium' Madame Reynolds disengaged herself from her pursuers by leaving her phosphorescent apparel in their hands, and with nothing on but an illuminated chemise fled from the room, passing the astonished beholders, even unto the fourth room, when she reached her own apartments. The exposure was complete, and as the jailed and denuded fraud remarked to one present, she was 'trapped.' Most of the audience dispersed in a short order, but the more intimate friends of the Brown family waited around for some time, vainly endeavoring to get one more glimpse at the brazen fraud who has so successfully gulled many of our people, and who had met a rebuke she so richly deserved. This morning our streets were alive with people 'seeking the truth' of the matter. We were given a free exhibition at this office to-day of the phosphorescent effects of the 'mediunm's' phosphorous and turpentine saturated apparel, (except the chemise, which is still in the possession of Madame Reynolds,) and to say the least the effect of the garments, as they light up in a dark room, is rather captivating. This morning the spirit fled—skipped the town—and District Attorney Campbell was asked for a retaining process, but it was his opinion that no conviction could be made, as it would be hard to find any person that would admit they had been present at any of the séances with any other idea than that it was a fraud, and only went out of curiosity, and therefore the charge of obtaining money under false pretenses would not be made to stick.

"A dramatization of this grand spectacular scene by one of our local authors, who was present, is now in order, and would certainly take in this community, were it put upon the boards with that representation of the séance." A. F.

San Bernardino, Cal.

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